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TEXT-BOOK

ON

CAMPBELLISM.

BY D. B. RAY

Author of "Baptist Succession."

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"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—COL. II: 8.



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P R E F A C E.

I HAVE no long string of apologies to offer for presenting the present work to the public. The reasons are various which have impelled me to present the TEXT BOOK ON CAMPBELLISM to the consideration of the people. We are sometimes told that to oppose the false claims of the Campbellites is only to make bad worse; that controversy is the pabulum on which Campbellism feeds and thrives; and the best way to kill Campbellism is to let it alone and it will die out of itself much sooner than to oppose it! If such is true of this *ism*, it must also be true of *Catholicism*, *Mormonism*, *Universalism*, with all other false systems in the world. Then we must oppose or expose no error in the world, but let them all alone to die of themselves!! These kind advisers, no doubt, would have advised Paul not

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to dispute so long in the school of Tyrannus, and not to encounter the Stoics and Epicureans in public discussion; that it was much better to let these errors alone to die of themselves. Such counsellors would, to carry out the same principle, advise the farmer that it was much better to let all the weeds and briars alone, to die out themselves, than to try to kill them by cultivating the corn! But the objector would say, "Do you expect to destroy Campbellism from the world by your efforts?" But with the same common sense—or, rather, want of it—we might ask the farmer if he expects to destroy all the weeds from the world by the due cultivation of his corn! But, instead of such cowardly advice, Paul represents the true Christian soldier wrestling "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," (Eph. vi: 12.) It is evident that the true minister of Christ will reprove false doctrines, whatever may be the consequences.

The TEXT BOOK is not designed to supersede any other work on Campbellism, but to supply a demand which has not heretofore been supplied. As these people usually deny their real sentiments when closely

pressed in argument, it is very important that the people have access to a book containing the proof, in the words of the founder of Campbellism, showing the prominent errors of this system in contrast with the Scriptures, arranged as a book of easy reference.

Bro. J. B. Jeter has written *CAMPBELLISM EXAMINED*, which sets forth the rise and principles of this system of falsehood, but at the same time it points to a "union" with the Campbellites.

Bro. A. P. Williams, of Missouri, has written the master work on Campbellism, entitled *CAMPBELLISM EXPOSED*. It is the answer to Mr. Lard's *Review* of Bro. Jeter's book, and completely cuts up Campbellism by the roots on the four articles, *Christian experience, the prayer of sinners, the operation of the Holy Spirit, and baptism for the remission of sins*. This work should be in the hands of every one who is interested on this subject. It is written with a power which no Campbellite can successfully gainsay or resist.

Yet neither of these works occupy the place assigned for the present work. As to its execution, this work was prepared at intervals amid the arduous toils of the missionary field.

I now submit the TEXT BOOK on Campbellism to the Baptist brotherhood especially, and the people generally, praying that the blessing of our Lord Jesus Christ may attend it to the good of all who may chance to peruse its pages.

D. B. R.

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TEXT-BOOK ON CAMPBELLISM.

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THE NAME CHRISTIAN

1. Reasons for not calling the Campbellites the "Christian Church."
2. The Genealogy of Campbellism.
3. Mr. Campbell opposed the adoption of the name Christian.
4. Mr. Campbell gives the name "Disciples" to his Society.
5. Mr. Campbell repudiates the name Christian as of human origin.
6. Mr. Campbell only adopted the name Baptist from expediency, as a passport to favor.

SECTION I.

REASONS FOR NOT CALLING THE CAMPBELLITES THE "CHRISTIAN CHURCH."

VARIOUS names have been assumed by Mr. Campbell and his disciples, to denote the peculiar views and society with which they stand identified. And they are by no means agreed among themselves as to the most suitable name to distinguish their *sect* from the sects of the day. They call their theory "Ancient Christianity," "The Ancient Gospel," "Original Christianity," "The Ancient Order of Things," "Christianity Restored," "Christian System,"

Names assumed by
Campbellites.

etc. These, with many other high-sounding titles, are copied from Mr. Campbell by his "Disciples," and handed around by them as household phrases. As a society they call themselves "Reformers," "Disciples of Christ," "The Christian Church," etc. These people are very sensitive on the subject of names, and one who wishes to gain their favor must apply all these assumed titles to them. But as this new-born society is yet too young to have any definite name settled upon it by its own members, I hope that they will indulge me in applying to them the respectable name of the illustrious *father* and *founder* of their Society. If so, I shall call them "*Campbellites*," and their theory "*Campbellism*," until they get old enough to decide on some name which will suit them better. I do not use this as a *nickname*, but as the most definite and suitable one which can be given to the speculations of Mr. Campbell and his disciples.

The term *Reformation* has long been applied to the mighty movement of the *Reformers* of Popery in the sixteenth century. It would, therefore, be very unkind to attempt to remove the laurels from the crowns of Luther, Calvin, Melancthon and Zwingle, and place them upon the head of Mr. Campbell.

And as to the term "Disciples," it has been more or less used by all the *sects* with which I am acquainted, to designate their members. It, therefore, will not definitely point out Mr. Campbell's followers, unless we add to it the name of their founder. It will then stand thus: *The Disciples of A. Campbell*. This would be the multiplication of words to no profit.

The same objections lie in the way of the use of the

name "*Christian*" to designate the society of Mr. Campbell. All professed Christian denominations freely use the term "Christian," to point out their members. Therefore, this good name can not definitely describe any one sect to the exclusion of all others. It is to be expected that those who are influenced more by names and sounds than by principles will be very sensitive on this subject; but to those who are not swayed by names, the mere name is not so important in Church affairs as principles. I am confident that the effort of the Campbellites to monopolize the name *Christian* has induced some persons to join them who were wholly ignorant of their theory. They make long speeches or sermons to advance their claims merely by the force of the name "Christian!" They speak of the various denominations as only "Methodists," "Presbyterians," and "Baptists," but *we are "Christians!"* I hope that there are some devout and even pious persons among the Campbellites, but I can not call them *Christians* in the exclusive sense in which they are accustomed to use the term.

"Christian" is a name used by all denominations

The sensitiveness of Campbellites on the subject of names an evidence of a weak cause.

First. I ask to be excused from calling the Campbellites Christians in this exclusive sense, because I do not believe that they are entitled by the Word of God to such high distinction. It would be a violation of my conscience to grant their claims on this important point. Whenever I can consent to call the Campbellites Christians in their exclusive sense, I will then apply for membership with them.

Second. To grant the high claims of the Campbellites in regard to the term Christian

"Christian" as a name ap-

plied to Camp- bellites does them an in- jury. would tend to keep them in their errors by confirming their claims. Any conduct on our part that would tend to keep others in error on the subject of Christianity is wrong; therefore, it is wrong to call the society of Mr. Campbell the *Christian Church*.

Third. To call the Campbellites "Christians" in this exclusive sense, would be to concede the point of controversy between us and them. But to concede the claims of these people without being convinced of the legality of those claims, is wrong. Therefore, it is wrong to call the Campbellites the "Christian Church."

"Christians" applied to Campbellites detracts from the honor of the true Church. *Fourth.* To thus grant the spurious claims of the Campbellites by calling them the "Christian Church," would be to rob the true Church of Christ of the honor which is her due, and place it on this new society. But as it is wrong to detract from the true Church of Jesus Christ to build up a rival society, it is also wrong to detract from the Church of Christ and build up Campbellism by calling it the *Christian Church*.

"Christian" applied to the Campbellites tends to deceive sinners. *Fifth.* To call the Campbellites the Christian Church would tend to deceive the unconverted, and influence them to depend on immersion for the pardon of sins. But as any course which would tend to delude sinners is wrong, therefore it is wrong to call the Campbellites the *Christian Church*.

I could multiply many reasons why I could not concede the claims of the Campbellites by calling them "Christians" in this sense of the term, but I will pass to the examination of the foundation on which they base their claims.

I could, with a clear conscience, call the Campbellites *professed Christians*, but this would probably be as offensive as *Campbellism* itself. I am heartily opposed to the adoption of one Scripture name as a hobby to the exclusion of all others. On this principle, one of the disciples of Campbell might revive some ancient heresies and clothe them in Scripture language; and then he might call his system "Ancient Christianity," "New Jerusalem," "Christianity Restored," etc. Then, if he should get disciples to his theory, he could call them "Saints," and his society *the Saints' Church!* Then he could anathematize all the "sects" as only Methodists, Presbyterians, Baptists, and not "*Saints*," or *the Saints' Church*, for want of the right name! And, in like manner, the phrases "Elect," "Friends of Christ," "Children of God," "Church of God," etc., might be taken by ecclesiastical tinkers as a hobby to ride into public favor. To my mind, so much blustering about the *name* is evidence of a weak cause. If the Campbellites had no misgivings in regard to the title of their claims to be the *Christian Church*, they would not be so sensitive on this subject.

The folly of adopting one Scripture name as a sectarian hobby to the exclusion of all others.

SECTION II.

THE GENEALOGY OF CAMPBELLISM.

I wish now to give a short sketch of the genealogy of this ecclesiastical child, (Campbellism,) before I give the conflict about the naming of it. To make the account more striking, I will use some figures introduced by Mr.

The dispute about the paternity of Campbellism an evidence of its illegitimacy.

Campbell himself. There has been considerable contention about its paternity which is no good evidence of its legitimacy. But I believe that it is now generally conceded by friends and foes, that A. Campbell, of Bethany,

Virginia, was the veritable *father* of "the current reformation." It is true that Mr. B. W. Stone claimed to have plead the same cause many years prior to Mr.

Mill. Har., vol. 2, p. 385. B. W. Stone's claim to have commenced the Reformation.

Campbell. Stone says in behalf of his own claims: "The Reformed Baptists have received the doctrine taught by us many years ago. For nearly thirty years we have taught that sectarianism was anti-Christian, and

that all Christians should be united in one body of Christ, the same they teach. We *then*, and ever since, have taught that authoritative creeds and confessions were the strong props of sectarianism, and should be given to the moles and the bats; they teach the same." "We rejected all names, but Christian; they acknowledge it most proper, but seem to prefer another." Here Mr. Stone puts in his claim to be the author of at least a part of the Reformation. But Mr. Campbell answers

Mill. Har., vol. 2, p. 390.

thus: "I am, as at present advised, far from thinking that the present advocates of reformation are only pleading, or at all pleading, for what was

plead in Kentucky thirty years ago, after the dissolution of the Springfield Presbytery. If such be the conceptions of brother Stone, I am greatly mistaken. That he, with others, did at that time oppose authoritative creeds, and some articles in them as terms of communion, and some other abuses, we are not uninformed; but so did some others who set out with him. And as he would not consider them as now pleading the cause which he now pleads, so we can not think that the cause which we plead was plead either by him or any one else *twenty* years ago. Many persons, both in Europe and America, have inveighed against sects, creeds, confessions, councils, and human dogmas, during the last two centuries, and some even before Luther's time; but what have these to do with the present proposed reformation? That is only the work of a pioneer; it is clearing the forests, girdling the trees, and burning the brush." I have given this long quotation to show that Mr. Campbell considered himself as the only *Reformer* worthy of the name since the time of Christ. He, indeed, makes Luther and his co-laborers only *pioneers* and *brush-burners* compared with himself! Campbell is not to be sheared of the glory of the *reformation* by Stone or any one else. Mr. Campbell was brought up a Presbyterian, and educated in the University of Glasgow, in Scotland, for a clergyman. He was a Pharisee, according to his own confession. Mr. Campbell was never a Baptist in sentiment, though connected with them for a time; he only united with and used the Baptist name through policy. This will be seen in another place. At the tender age of twenty-one, when first beginning

Campbell's
answer to
Stone.

Luther and
Calvin only
pioneers and
brush-burn-
ers in reform-
ation com-
pared with
Campbell.

Chn Bap.,
p. 664. to make sermons, Mr. Campbell "discovered that the religion of the New Testament was one thing and that of every sect which I [he] knew was another." From this time, no doubt, this young seceder began to aspire to the character of a *reformer*, without much success, however, till he crossed the waters. In fact, Mr.

Campbell seems to have been born a *reformer*, for his father, Thomas Campbell, attempted to head a reformation, but without success. Mr. Campbell says of his

Chn Bap.,
p. 664. father's effort: "An unsuccessful effort by my father to reform the Presbytery and Synod to which he belonged, made me despair of reformation. I gave it up as a hopeless effort; but did not give up speaking in public assemblies upon the great articles of Christian faith and practice."

After this failure to reform Presbyterianism, the reformer was not content to do nothing; so he went to

Chn. Bap.,
p. 664. work, to use his own language, "In the hope, the humble hope of erecting a single congregation with which I could enjoy the social institutions. I had not the remotest idea of being able to do more than this." From this, it appears that Mr. Camp-

As a Re-
former, Mr.
Campbell at
first only de-
signed to erect
one Church. bell considered himself as all alone toiling to erect one congregation on the true principles. He finally gained the assistance of a few persons who received his views of Reformation.

He was now fully convinced that primitive Christianity was *lost*; and, when this awful discovery was made, he went to work to *restore Christianity*. Of this effort he says:

Chy. Res.,
p. 6. "A few individuals, about the commencement of the present century, began to reflect upon

the ways and means to restore primitive Christianity." And these mighty cogitations of this then young reformer "originated a project many years ago for uniting the sects, or rather the *Christians*, in all the sects, upon a clear and scriptural bond of union." About this time, (1809,) Mr. Campbell broke with mighty struggles the bonds of all *creeds*, and made war upon them, whether they were true or false, with all the vigor of his giant mind; and soon he had inscribed on his banners the following principles: "*Faith in Jesus as the true Messiah, and obedience to him as our Lawgiver and King, the ONLY TEST of Christian character, and the ONLY BOND of Christian union, communion, and co operation, irrespective of all creeds, opinions, commandments, and traditions of men.*" After much toil, the ship of the *current reformation* was afloat with its canvas to the breeze.

In regard to the launching of the Ship of Reformation, Mr. Campbell says: "On this bottom we put to sea, with scarcely hands enough to man the ship. We had head winds and rough seas for the first seven years." We now behold this ark of reformation afloat, and, like Noah's Ark in some respects, it contained a great variety of freight. It still contained the Pedobaptist temple, with its main pillars infant baptism and baptismal salvation. But as light increased, Campbell, the commander of the vessel, was "compelled to throw overboard some opinions once so dear" to him. He now had "rough seas" and cloudy sky, while the heavy mists of Romanism still enveloped the ship;

Chy. Res.,
p. 7.

The project
of Reforma-
tion origina-
ted in 1809.

Chy. Res.,
p. 9.

The ship
launched.

Chy. Res.,
p. 10.

Campbell
puts to sea in
the Ship of
Reformation.

Chy. Res.,
p. 11.

He threw
overboard
some of the
freight.

when suddenly a ray of light gleamed athwart his cloudy sky, and, to his consternation, he saw the “foundation” of his “Pedobaptist Temple destroyed,” and the whole edifice leaning upon it became “a heap of ruins.” And while Mr. Campbell was

Chy. Res.,
p. 12.

blinded by the dust of the crumbling ruins, he not having “wholly practically repudiated the

Chy. Res.,
p. 7.

language of Ashdod,” he “explored the ruins with great assiduity—collected from them all the materials that could be worked into the Christian Temple.”

Page 12.

Mr. Campbell now being cut loose from the main body of Pedoism, and bearing with him in his ship the “materials” collected from its ruins, his craft was sailing on the broad expanse between Rome and the true temple.

He collected the materials of the Reformation from the ruins of a Pedobaptist temple.

With Mr. Campbell this was an “experiment” on the wide sea of speculation; he, therefore, had but little

hope of success. In regard to this voyage, he says: “He that sails against both wind and tide, sails slowly; and if he advance at all, it must be by great exertion of the mariners.”

Chn. Bap.,
p. 664.

To an observer, it was very hard to tell to what port this ship with its cargo was tending. It was rough sailing against the winds and waves with so small a crew to man the ship. And Mr. Campbell, finding

The Ship of Reformation was cabled by means of a written creed to the Baptist Temple.

that he had “scarcely hands enough to man the ship,” he cabled, by means of a written *creed*, his ship to the “Christian Temple,”

(the Baptist Church,) and undertook to work those Pedobaptist materials which he had gathered from the *ruins* of his fallen temple into the Baptist Church. He also gained respectability by sailing under the Bap-

tist colors, and also increased the numbers of his crew till he had now hands enough to man the ship. And finally, when this ecclesiastic child, brought from the ruins of the Pedobaptist Temple by Mr. Campbell, in his Ship of Reformation, had, under false colors, received sufficient strength to receive "a local habitation and a name," and having been cut loose from the true Temple, she now takes her place as one of those women spoken of by the prophet Isaiah thus: "And in that day seven women shall take hold of one man, Isaiah 4: 1.

saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach." *Women*, symbols of churches. *Seven*,

used indefinitely to denote many. *One man*, Jesus Christ. *We will eat our own bread*.

Those churches symbolized are not willing to be supported by Christ; but they have their *own bread* or doctrines instead of the doctrine of Christ. *Wear our own apparel*. They are

unwilling to be clad in the righteousness of Christ, but, like ancient Israel, they are going about to establish their own righteousness. Campbellism wears the apparel cut and made at Bethany.

Only let us be called by thy name to take away our reproach. It would be a *reproach* for those Churches symbolized by the *women* to assume the names of their founders. Only observe how anxious the Campbellite Church is

to take away the *reproach* of her father Campbell's name by assuming the name "Christian Church." This child, the Campbellite Society, is related to Rome; for the *materials* of which it was formed were collected from the *ruins*

The ecclesiastic child of Campbell, grown to be a woman, takes the name Christian to take away her reproach.

The great anxiety of Campbellites to take away the reproach of their origin.

of a Pedobaptist temple, which temple was the daughter of Rome. Campbellism has cut quite a figure in the world, and its history ought to be known. I shall here sum up its history under the figure of a woman, as is done by the prophet. From all the facts in the history of this

The concep- young woman, it appears that she was con-
 tion, birth, ceived about the year 1809, and was born or
 marriage, brought to light in 1823. She commenced
 and naming of this eccle- keeping house for herself in 1827, and was
 siastic child married to the society of Mr. Stone in 1831,
 of A. Camp- bell. on Christmas-day. After the marriage, she
 received the name *Christian*, from the Stoneites, to take
 away her "reproach." And as to her family relations,
 she is the daughter of the Presbyterian Church, and con-
 sequently the grand-child Rome. She bears some of the
 prominent features of the old "Mother." Her *father*
 was A. Campbell, who brought her out of Presbyterian-
 ism in his ship, which he called the *Current Reformation*.
 She was unfortunately nursed by the Baptists, and she
 proved most ungrateful for all the kindness bestowed.
 But after all, the Campbellites have never been fully
 agreed as to the most suitable name to be adopted.

SECTION III.

MR. CAMPBELL OPPOSED TO THE ADOPTION OF THE NAME CHRISTIAN.

For the benefit of those who put so much stress on the use of the name "Christian," we will give the views of Mr. Campbell on this subject. In answer to Mr. Stone on the use of the name Christian, he says: "I am bold to affirm, in the face of all criticism, that there is not the least authority *in the word here used* [Chrematizo] for concluding that the name *Christian* came from God, any more than from Antiochus Epiphanes! This may be too strong for some who contend that the name Christian is of divine authority, but let them put me to the proof. That it was neither given by dream, oracle, angel, nor apostle, is, in my judgment, by far the more probable opinion. If it had been given by the authority of the Lord, it would not have been delayed for *ten years* after the day of Pentecost, nor reserved for the city of Antioch to be the place of its origin." From this we see that Mr. Campbell viewed the name *Christian* as not coming from God, or from angel, or from apostle, or by divine appointment. Why so great ado about the name then? But he further says: "Not to lose sight of the subject before us, with us it is a strong argument, that had the churches been first called Christians by *divine appointment* at Antioch, then the Apostles would have addressed the disciples by this divinely-appointed name. But this they did

Mill. Har.,
vol. 2, p. 394.

The name
Christian not
from God, or
of divine ap-
pointment.

Mill. Har.,
vol. 2, p. 395.

The Apostles
did not re-
gard the
name Chris-
tian as of di-
vine appoint-
ment.

not so much as *once* in any public document which has come down to us. The Antiochians called the disciples first Christians; Agrippa used the term once in reference to himself; and Peter said, that if any man was indicted as a Christian, or if any man suffered as a Christian, let him not be *ashamed*; which argues that it was under this name their enemies persecuted and traduced them. But no document has come down to us authorizing us to think that this name Christian was regarded by any of the Apostles as of divine appointment. If Paul, in any of his letters—if Peter, James, or John had only *once* said, ‘To the Christians in Rome, Cor-

Mill. Har.,
vol. 2, p. 395.

The adop-
tion of the
name Chris-
tian as of di-
vine author-
ity an imposi-
tion.

inth, Galatia, Greece, Asia, Judea,’ or any-
where else, then, indeed, there might have
been some ground to think that they regarded
it as of divine appointment! And recollect
it was fifty years and more from the time they
were first called Christians before all the New

Testament was written. They are called dis-
ciples, saints, believers, the called, sanctified, in the Acts
and in the Epistles, but never once addressed under the
name Christians. Now let it be remembered, that we
have no objection to the name Christian, if we only de-
serve it; nor predilection for the name *disciple*, except
for its antiquity and modesty; but when it [the name
Christian] is plead for as of divine authority, and as the
only or most fitting name which can be adopted, we must
lift our voice against the imposition and contend for the
liberty, where the Lord has left us free.” Now, I ask
if the name *Christian*, as Mr. Campbell here contends,
did not come from God, is not of *divine appointment*, was
given neither by dream, oracle, angel, nor apostle, and the

apostles never once addressed the disciples as Christians, why do the disciples of Mr. Campbell call themselves "Christians," and claim their society as the "Christian Church?" Are they convinced that they can sustain their claims neither by Scripture nor reason, and wish to occupy the attention of their admirers by crying "Christian! Christian! Christian!" like the worshipers of Diana answering the argument of Paul by crying, Great is Diana! Great is Diana! Great is Diana of the Ephesians? And, if it was an "imposition" in B. W. Stone to call his followers *Christians*, are not the Campbellites likewise *impostors* for calling a human society the "Christian Church?" How weak must be that cause which requires such means for its advancement!

The Campbellites impostors, according to the argument of Mr. Campbell.

SECTION IV.

MR. CAMPBELL GIVES THE NAME "DISCIPLES" TO HIS SOCIETY.

As Mr. Campbell was the father and *founder* of this society, he had the best right to name it. No one has the right to name himself, and so no church is expected to name itself. But what name did Mr. Campbell adopt as the most suitable name for his *new-born sect*? Here it is, with the reasons for its adoption, in an extract from the *Christian Herald*, indorsed by Mr. Campbell: "In the September number of the Mil-

The child named.

lenial Harbinger, Mr. Campbell has given the final name to this new sect, and has argued the propriety of his name at length. In this article he has drawn his denominational lines, set up his landmarks, and christened his sect. DISCIPLES OF CHRIST is their name. * * * Mr. Campbell uses four arguments in favor of taking the descriptive name *Disciple* at this time in preference to Christian: 1st. They were called Disciples before they were called Christians. 2d. It is more descriptive. 3d. It is used in the New Testament oftener than Christian. 4th. It is unappropriated; it is the name of no other sect. This, he says, is better still." Mr. Campbell replies to the above in the following language: "We chose the name *Disciples of Christ* for the four reasons he assigns, and rejoice that we were so fortunate to find the oldest and most descriptive and most scriptural of all names yet unappropriated. We have not one word in the New Testament indicative that ever the apostles called their party Christians, or that they ever accepted of the name, while it is incontrovertible that they delighted in the name Disciples." Here we have the naming of "the child," the Campbellite Society, by Mr. Campbell himself.

He named it Disciples of Christ because it was the name of no other sect.

Mr. Campbell did not wish to build on another man's foundation, or divide the glory of the *current reformation* by the adoption of a name assumed by others before himself. But the controversy about the name did not stop here with the naming of the *child*. In the next year we have the following from the pen of the Re-

former, in answer to Mr. Stone: "Nor were we so ignorant of human nature as to expect that those who have preached a hundred sermons on the divine and exclusive authority of the name *Christian*, and wrote a thousand pages, first and last, upon its supernatural charms and sanctions, are to be, all of a sudden, satisfied with any proof. This high and authoritative ground of theirs is neither more nor less than a good-natured and well-meant assumption, of which themselves are not so much the authors as the adopters." This is the decision of Mr. Campbell, that those who are preaching and writing to sustain the supernatural charms of the name *Christian* are guilty of "assumption." Then, this being true, nearly all the present disciples of Mr. Campbell are guilty of this *assumption*, for nearly all their public and private discourses are full of allusions to the name "Christian."

Mill. Har.,
New Series,
vol. 4, p. 23.

Mr. Campbell regards the use of the name *Christian* by some as an "assumption."

SECTION V.

MR. CAMPBELL REPUDIATES THE NAME CHRISTIAN AS OF
HUMAN ORIGIN.

In the conflict about the name of the "child," Mr. Campbell grows warm, and makes use of the following statements: "Have we any divine authority for being called Christians at all? The same question may be variously propounded; as, for example, was the name Christian first given by heaven or earth, by God or man? Or was it recommended by human authority, and finally adopted by divine authority?" "We may fearlessly affirm, from all that has recently been written on the subject, and from all that is in the New Testament, that no person can possibly prove that it was divinely introduced or sanctioned." "Now, if the name *Christian* had been given in Antioch, twenty years before, by divine command, what an ungodly man must Luke have been during these *twenty-one years* after; and fourteen years before—in all, thirty-five years—never to have called them Christians, but, on the contrary, waywardly and frowardly to have called them *Disciples* all the while." "Unless, then, we suppose this man Luke to have been a bold and daring offender against a divine revelation, it is infallibly certain that he and his companions, the apostles, did not receive the name Christian as coming from heaven, but from the rude and profane Antiochians."

Mill. Har.,
New Series,
vol. 4, p. 24.

Mill. Har.,
New Series,
vol. 4, p. 26.

The name
Christian or-
iginated with
the rude and
profane Anti-
ochians, says
Campbell.

From the above, Mr. Campbell regarded the name *Christian* as not coming from God or heaven, but from

earth, given by man; and that it was not even divinely "sanctioned," and that the apostles did not receive the NAME CHRISTIAN AS COMING FROM HEAVEN, BUT FROM THE RUDE AND PROFANE ANTIOCHIANS! What a withering rebuke to those who are attempting to advance their claims as a Church by the mere force of the name *Christian*. The most depraved sects in all Christendom have been sticklers for names, but the name without the reality is only vanity.

But are we not authorized to call ourselves Christians because we are baptized in the name of Christ? Mr. Campbell thinks not; for he says, "The disciples were immersed into the *name* of the Father, and of the Son, and of the Holy Spirit. This holy name, neither Jesus nor Christ, was put or called upon them by divine authority." *Again*: the discussion about "our name" was again revived in the year 1857, by an effort of one Mr. Shannon to prove the divine authority of the name Christian from the prophet Isaiah, where he says, "And thou shalt be called by a new name, Isa. lxii: 2. which the mouth of the Lord shall name." Mr. Campbell replies: "'The new 'name' here intimated Mill. Har., 4th series, vol. 7, p. 623, 624. is Hephzibah, 'My delight is in her,' as the original Hebrew clearly indicates." "As you do not believe that it is in harmony with the current usage of sacred history, whether Jewish or Christian, for any one to *name himself* any more than to baptize himself. And certainly our Lord did not name himself *Jesus* nor *Christ*; we shall, therefore, hasten to the time and place in which this name was given to the Disciples." Mr. Campbell here shows the impropriety

Mr. Campbell shows that the Disciples have no right to name themselves.

of any one presuming to *name himself*. It must be a very fast child that would reject the name given by its parents, and call itself after the name of a more illustrious family, in order to remove the reproach of its humble origin. But this is the very thing that the Campbellites have done. They are not content to be called by the name of their *father*, or the name which he gave them, but they wish to take the name of another family, to which they are noways related! They do this to take away their *reproach*. Now, if this *new-born sect* should, by humble piety, win the name *Christian* from those not identified with them, I would not object; but when they try to monopolize the name *Christian*, without the character necessary to enforce their claims, I can not admit their unlawful claims.

SECTION VI.

MR. CAMPBELL ONLY ADOPTED THE NAME BAPTIST FROM EXPEDIENCY, AS A PASSPORT TO FAVOR.

Many persons are under the impression that the Campbellites were once *Baptists*, and reformed and went out from us. This is a mistake, the leaders of the so-called reformation were never Baptists in sentiment. This will be shown in another place. I am confident that the Campbellites are now using the name *Christian*, as Mr. Campbell once did the name *Baptist*, as a passport to *favor* or popularity. It appears that the greatest objection to the name *Christian* with Mr. Campbell arose

Mr. Campbell chose the name Baptist for popularity.

from the fact that it had been appropriated or given by Mr. Stone to his society before Mr. Campbell came on the stage as a *reformer*. And now, if the name chosen by Mr. Stone is given to Campbell's reformation, then a part of the honor of this reformation will be given to Stone. This is evident from the following confession of Campbell: "When we drew up our prospectus for our first publication, we headed it 'The Christian,' and had it not been that we found ourselves anticipated, we should have adhered to the title. I hesitated between the title 'Baptist Christian' and 'Christian Baptist,' and, on suggesting my embarrassment to a friend, who has since given himself due credit for the hint as an original idea, he thought the latter [Christian Baptist] was a better passport to favor than either of the others. We never fully approved, but from expediency adopted it. Finding that our brethren were being called 'Christian Baptists,' we changed the title of our work when we enlarged it, designing it only to be the *harbinger* of better times, and not the insignia nor armorial of a new party."

Mill. Har., N.
S., vol. 3, p.
333.

Mr. Campbell adopted the name *Baptist* not because he approved it, but "FROM EXPEDIENCY," as A BETTER PASSPORT INTO FAVOR THAN EITHER OF THE OTHER NAMES SUGGESTED! Such were the motives which led the *Reformer* to adopt the *Baptist* name. I am confident that "expediency" and "favor" caused the early Campbellites to come in among Baptists in order to try to draw disciples after them; but they went out from us because they were not of us.

Mr. Campbell used the name "Baptist" for popularity.

That the Campbellites were never Baptists really, is

seen in the following from Mr. Campbell: "We are not Reformed Baptists, Methodists, Presbyterians, or any such thing. Why, then, misrepresent ourselves? We may be Reformed Baptists or reformed sinners, and yet a great way off *Christians*." This is the confession that the "Disciples" are not *Reformed Baptists* at all. These same motives

of "expediency," and the desire for "favor," seem to pervade the entire ranks of the so-called Reformation. They not only join Baptist churches in order to carry disciples into the Reformation, but when they embrace the views of the Campbellites, they still cling to the Baptist churches till they are forced out. They denounce our doctrine and practice as grossly wrong and anti-Christian; but still they wish to continue with us. There are some men now in the Baptist Churches who secretly desire

The name of a society proves nothing unless it has principle.

that the Baptist name and peculiarities all should be done away, and the denomination merged into Campbellism. These are our most dangerous foes. They could do but little harm to us if they were to come out under their true colors. This was the policy of Mr. Campbell himself, and his disciples follow the footsteps of their founder.

What is to be thought of a cause which requires such a course to sustain it? If I were to call such conduct *base hypocrisy*, it would be no more than such double-dealing merits.

The true Church of Jesus has been called by a hundred names of reproach through the dark ages of the past. She is to be traced by the faith and practice of

her members, and not by the name only. The Roman Catholics have made very high claims in the way of titles and names, but this adds nothing to her real merits. Many other sects have assumed the name Christian long before the Campbellites came on the stage of history. A *Reformer* by the name of Winebrenner left the German Reformed Church, in the city of Harrisburg, in the year 1830, and organized what he called "The Church of God." This is certainly a Scripture name; but this society, like that of the Campbellites, is about 1800 years too young to be *The Church of God*. And the Mormons assume the name of "Latter-day Saints," and the *Swedenborgians* take the name of the "New Jerusalem Church." All these names can add nothing to their glory so long as they are known to have a *human origin*.

CHAPTER II.

THE SETTING UP OF THE KINGDOM.

1. The Campbellites teach that the Kingdom was set up by the Apostles on the day of Pentecost.
2. The Campbellites teach that the Gospel was first preached on the day of Pentecost.
3. It is affirmed by Mr. Campbell that the first Christian baptism was administered at Jerusalem on the day of Pentecost.
4. Mr. Campbell affirms that the Reign of Grace commenced on the day of Pentecost.
5. Mr. Campbell affirms that John the Harbinger and Jesus the Messiah both lived and died under the Jewish theocracy.

SECTION I.

THE CAMPBELLITES TEACH THAT THE KINGDOM OF CHRIST WAS SET UP BY THE APOSTLES ON THE DAY OF PENTECOST.

SOME have imagined that this error of Campbellism is of but little consequence; that it matters but little whether we teach that the kingdom was set up by Christ in person, or by the Apostles on the day of Pentecost. But it will be found that this error of the Campbellites is the mother of a whole brood of errors, which are hurtful to men and dishonoring to God. Mr. Campbell

Chy. Res.,
p. 171. says on the setting up of the kingdom: "The great facts of the death, burial, and resurrection of Jesus not being yet fully developed to his

Apostles, they were not qualified to take any steps to the setting up of a kingdom which was to be *founded upon Christ crucified*. They needed an interpreter of these facts, and a supernatural advocate of the pretensions of the King before they could lay the foundation of his kingdom." Such is the declaration of Mr. Campbell, but not of God. Where is it even hinted, in all the Bible, that the Apostles were *to lay the foundation of the kingdom of Christ*? The Campbellites are perfectly agreed on this point; and all teach that the Apostles set up the kingdom on the first Pentecost after the resurrection of Christ. They tamely take the bare statement of Mr. Campbell as satisfactory proof that they are right on this point in the reformation. (We believe that the kingdom was set up by "*the God of heaven*," and not by the Apostles, or any one else; and that the Savior told the truth when he said, "And upon this rock I will ^{to build} build my church; and the gates of hell shall not prevail against it."

Campbell teaches that the Apostles set up the kingdom.

Dan. ii: 44.

Matt. xvi:18.

Again, Mr. Campbell says: "Thus commenced the reign of heaven on the day of Pentecost in the person of the Messiah, the Son of God, and the anointed Monarch of the universe." Where did Mr. Campbell learn that the reign of heaven commenced on the day of Pentecost? As he did not learn it from Moses nor the Prophets, Christ nor the Apostles, perhaps, like his brother Furgerson, he has had spiritual communication with the unseen world. I here introduce one more text from Mr. Campbell on this subject. He says: (There [at Jerusalem] the Gospel

Chn. Sys. p. 171.

Jesus excluded from his own dispensation.

Mill. N. 11.

See over

of 1853, pp.
608, 609.

On the day
of Pentecost
the first gos-
pel preached,
baptism ad-
ministered,
church set up,
and the reign
of grace com-
menced.

was first preached) There the first Christian baptism was administered. * There the first Christian temple was reared, and thence the Gospel was borne through Judea, Samaria, and to all the nations that ever heard it." "One of the capital points of this reformation is the location, in time and place, of the commencement of the reign of grace, or the kingdom of heaven." "*Hence, John the Harbinger and Jesus the Messiah both lived and died under the Jewish theocracy.*" "Had we no other object than to give publicity and emphasis to this capital point, it is worthy of the cause we plead, whatever the success may be, to erect and establish our first foreign mission in the identical city where our Lord was crucified; where the Holy Spirit first descended as the missionary of the Father and the Son, where the Christian Gospel was first preached, and the first Christian Church erected." These long texts are given that no one may think that Mr. Campbell is not fairly represented. There are several prominent errors in these texts, which we propose to examine separately; and they are not points of minor import, but "capital" points in the reformation.

In the foregoing quotations, I will number *five* of the most glaring errors to be treated in the different sections of this chapter. They stand in the following order:

Campbellite errors, 1. *The Apostles laid the foundation and set up the kingdom of Christ on the day of Pentecost.*

2. *The Gospel was first preached on that day.*

3. *The first Christian baptism was administered on that day.*

4. *The reign of grace commenced on that day.*

5. *Jesus Christ did not live in the Christian dispensation.*

There is not even the shadow of evidence in the Scriptures appealed to by Mr. Campbell, in support of this capital point in the reformation, *that the Apostles set up the kingdom on the day of Pentecost.* Mr. Campbell declares that, "Toward the close of these days and immediately before his ascension, he gave the commission to his disciples concerning the setting up of this kingdom." What an unwarrantable assertion! Christ *gave the commission to the disciples concerning the setting up of this kingdom!* Where is such a commission? Campbell appeals to Luke for support, but finds none; but Luke does say, "Thus it is written, and thus it behoved Christ to suffer, and rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Is this the commission for the apostles to set up the kingdom? None but a Campbellite, who can see proof where there is none, has penetration enough to see the commission here for the Apostles to set up the kingdom.

Chy. Res.,
p. 171.
The Apostles commis-
sioned to set
up the king-
dom.

There is not one text in the Bible about the Apostle's setting up the kingdom. This passage only proves that the Gospel was to begin to go to the *nations* from Jerusalem, which it did on the day of Pentecost; but it is equally true that this same Gospel had gone to the *Jews first* before the day of Pentecost. The preaching of the Gospel was confined to the Jewish *nation* prior to Pentecost; but on that day there

Objections
answered.

Acts ii: 5. were "men out of *every nation* under heaven" present at the preaching of the Apostles. Paul takes this

view of the subject when he says: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Yes, the Gospel was preached to the *Jewish nation* FIRST; and then to the *Greek or Gentile nations*. The Savior limited the commission at first to the *house of Israel, or Jewish nation*.

Matt. x: 5. For he said to the disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." In this we have the preaching of the Gospel limited to the Jewish nation; but after the resurrection the commission is extended to *all nations*.

Matt. xxviii: 19. Here is the enlarged commission: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Spirit." These same Apostles, by the same authority, had been preaching and baptizing among the Jews in the Jewish nation; but now they must go to *all nations*, preaching and baptizing the believers. This view of the subject removes all the difficulty, which is presented to the minds of some, in the 24th chapter of Luke; for the Gospel did start to the *nations*, beginning at Jerusalem.

But it is equally true that the same Gospel had been preached to the *Jewish nation* prior to that time. While the commission was confined to the land of Judea, the disciples did not need the gift of tongues to enable them to carry out the commission, for they spake in their own native tongue wherein they were born. But

when the commission was extended to all nations, it then became necessary for the disciples to tarry at Jerusalem till they were "endued with power from on high;" not power to set up the kingdom, but power "to speak with other tongues, as the Spirit gave them utterance." They were also given to remember "all things" which Jesus had previously taught them. But as to any power or authority to lay the foundation or set up the kingdom on the day of Pentecost, given to the disciples, the Scriptures are as silent as the grave. *True*

The Apostles did tarry for power to speak with tongues.

Luke xxiv : 49.

Acts ii : 4.

power to

John xiv : 26.

The following prophecy of Micah is often quoted by Campbellites as proof that the kingdom was set up on the day of Pentecost: "The law shall go forth of Zion, and the word of the Lord from Jerusalem." They imagine from this that the Gospel law, or law of pardon in the new economy, was first published in Jerusalem on the day of Pentecost; but if they would read the next verse they would be delivered from this error. It says: "And they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." It is clear that when this law shall go forth of Zion there will be no more *war*, so that time is yet in the future.

Objections answered.

Micah iv : 2.

Micah iv : 3.

Then it is evident that this prophecy has been wholly misapplied by the Campbellites, and instead of referring to the day of Pentecost, it alludes to Israel restored during the millennial reign. And even if it referred to the day of Pentecost,

Campbellites misapply the prediction of Micah iv : 2.

no more could be proved by it than that the Gospel started to the nations on that day, though it had been preached to the *Jewish nation* before. Some think that they find proof that the kingdom was not set up in the Savior's time, because he taught his disciples to pray, "Thy kingdom come;" and Mr. Campbell affirms that

Mill. Har.,
vol. 5, p. 544.

"no person with a common understanding of the five first books of the New Testament, can pray, in the sense of the Lord's prayer, for the coming of a kingdom which came 1800 years ago."

Thus the adoption of one error makes the necessity for another. Campbellites have embraced an error on the setting up of the kingdom which makes them reject the Lord's prayer as out of date! The setting up of the kingdom took place in the exact period pointed out by the determinate council and foreknowledge of God, through the holy prophets. To have taught the disciples to pray for the kingdom to be set up prior to this prophetic time, would have been teaching them to pray for the predictions of the prophets to prove false, as well as to pray for God to change his decree in regard to the time of the setting up of this kingdom. This is impossible! The Savior did not teach the disciples to pray thus; therefore he did not teach them to pray for the setting up of the kingdom. But what did the Savior teach when he taught them to pray *thy kingdom come*?

By an appeal to the Greek Testament, it will be found that "thy kingdom come" is used in the sense of *thy kingdom proceed or prevail*, and it is, therefore, as suitable to be used now as when it was given to the disciples in that model prayer.

Again: it is argued that the kingdom was The kingdom not set up in the time of Christ from the at hand.

fact that he taught the disciples to preach, saying, "The kingdom of heaven is at hand." This certainly does not teach that the foundation of the kingdom was not yet laid. But suppose that we could not tell, from this expression, whether the kingdom really existed or that it would be set up in a short time in the future, then we must appeal to other parts of the *Word* to remove the doubt. It was said, long before the day of Pentecost, to the cities where the Apostles preached, "The kingdom of God is come nigh unto you." Now, if the kingdom being "nigh" only had allusion to time, how could the kingdom be *nearer* to those to whom the Apostles went than to those to whom they went not? But if the disciples were then actual members of the kingdom, which they were, then, when they bore the Gospel of the kingdom to these cities, it was natural to say *the kingdom is come nigh unto you*.

But again: Jesus said, "Behold, he is at Matt. xxvi: hand that doth betray me." Does this imply ^{46.} that Judas did not yet exist, but would be set up a short time in the future? So this objection falls to the ground as perfectly harmless.

We will now introduce a few out of the many direct Scripture proofs of the existence of the kingdom of Christ prior to the day of Pentecost.

First. "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." Matt. xi: 12. The kingdom suffered violence.

How could the kingdom suffer *violence* from the time of John, if its foundation was not laid till this day of

* Kingdom of heaven

Pentecost? It is hard to kick against the truth. Some have taken the position that violent sinners get religion *by force!* How absurd! The subjects of the kingdom suffered violence from the hands of the wicked.

Matt. xxiii:
13.

The Scribes
and Pharisees
shut up the
kingdom
against men.

Second. The Savior says: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." The

Savior here pronounces the awful *woe* upon the scribes and Pharisees for refusing to enter the kingdom of heaven themselves, and *shutting it up* to keep others out. If Campbellism is true, then these scribes and Pharisees were wrongfully reprov'd; for if there had been no kingdom at this time, they could neither have entered it nor kept others out of it.

Luke xvi:
16.

The king-
dom preached
from the time
of John.

Third. Jesus declares that "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." After reading this,

will any one who is not a rank *infidel* say that the foundation of the kingdom was not yet laid? The kingdom was preached *and pressed into by men.* How could they press into the kingdom before it was in existence? How could one press into a house before even the foundation of it was laid?

In fact, there are more than *fifty* plain passages in the *four* gospels, uttered before the day of Pentecost, which represent the kingdom of heaven as existing in the present tense. With such an army of witnesses in favor of our position, testifying to the setting up of the kingdom before the day of Pentecost, is it not strange

that any professed Christian would presume to deny the truth on this point? Those who thus deny the truth of the Bible must be intoxicated with some fatal delusion. The Campbellites seem determined to rob Jesus Christ of the glory of setting up his own kingdom, and give that glory to others.

Some of our good brethren are troubled to find the exact time of the setting up of the kingdom of Christ. I will now try to show by the light of truth the progress of the rise of this glorious superstructure, the everlasting kingdom of God. This stupendous work was not assigned to men to *set up*; it was the peculiar work of the *God of heaven*. When Daniel had unfolded to king Nebuchadnezzar the dream with its interpretation, showing in the mighty image the rise and grandeur of all the human governments or despotisms on earth which are made by art of man's device, he then says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The Stone kingdom was set up by the God of heaven

Dan. ii: 44.

This prophecy has been almost universally applied to the setting up of the visible kingdom of Christ, called the Church of Christ; but some brethren of high rank, in point of learning and piety, have lately come to the conclusion that they have been wrong on this point all their lives, and that the *stone kingdom has not yet been set up!* I must confess that I am not convinced of the soundness of this *new theory*. I suppose that those brethren agree with me in the

The new theory of the Stone kingdom.

setting up of the Christian kingdom; but the difference is in the application of this text. These brethren think that what is called the *stone kingdom* will be the millennial kingdom, which is altogether in the future. My honest conviction is that the *millennial kingdom will only be the present visible kingdom of Christ in her exalted state*. We will first attempt to answer the main objections urged against the old theory that the stone kingdom has already been set up by Christ himself; and then give an exposition of the setting up of the stone

kingdom. *Objection first. The stone kingdom was to be set up in the days of the divided state of the Roman empire, symbolized by the ten toes of the image; but this division did not occur till long after the setting up of the Church, therefore the stone kingdom was not set up while the Savior was on the earth.* This seems to be a serious objection; but it can be removed without much difficulty. I remark, in the first place, that it can not be proved that the *toes* of the image symbolized ten kingdoms at all.

It seems that our brethren take for granted the very things which they should prove. If the *toes* of the image symbolize kingdoms, there is no intimation of it,

either in the dream or the interpretation. What right have the brethren to say there were but *ten toes* to the image? As it was a giant image, probably it had, like the giants of old, six toes on each foot. Some affirm that the two *legs* of the image represent *eastern* and *western* Rome. If so, what did the two *feet* represent? Do the feet represent *eastern* and *western* Rome too? If so, do we not have all the *toes* on the western foot, from the fact that the *ten kingdoms*,

Objections
to the old
theory.

A difficulty
in making the
toes the king-
dom.

supposed to have been symbolized by the toes, are all located in western Rome? I do not think that, in the application of the image, we are bound to make the *toes* symbolize kingdoms any more than the fingers symbolize kingdoms. Who ever heard of a *toe* being the symbol of a kingdom! In the interpretation of the dream, Daniel makes the *legs, feet, and toes* all symbolize only *one kingdom*. In this image the *clay* with the *iron* is intended to represent the divided state of the kingdom; for Daniel says, "Whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it the strength of iron, for as much as thou sawest the iron mixed with miry clay." Daniel calls the whole of the image, from the knees down, iron, clay, and all, *the kingdom*, not *kingdoms*. But what do *these kings* in the 44th verse refer to, if they do not allude to kings reigning over the "*toe kingdoms*?"

The division is symbolized by the clay and the iron, and not by the *toes*.

I answer that the term *kings* in the 44th verse is used in the sense of *kingdoms*, and refers to the only four kingdoms symbolized in the image. So, then, the interpretation does not require that the *stone kingdom* to be set up in the divided state of the last, or Roman empire, but only after the last kingdom in the image was in power. I do not follow the *popular theory* that *these kings* refer to the Roman Cæsars. It is evident that *these kings* can not represent a succession of kings over the same kingdom. I also think that it is clear that the terms *kings* and *kingdoms* are used interchangeably in this and the seventh chapter of Daniel. A *king* is the representative of his *kingdom*. Daniel said to Nebuchadnezzar. "Thou

Only four kingdoms are symbolized by the image.

art this head of gold," though it was really the kingdom which was the head of gold, or which was symbolized by the head of gold. And so, in the seventh, the angel said

Dan. vii: 17. to Daniel, "These great beasts, which are four, are four *kings*, which shall arise out of the earth." These four beasts, which answered to the

four metals of the image, are called *kings*; yet we all know that they symbolized *kingdoms*, for it is said in the

Dan. vii: 23. 23d verse that "the fourth beast shall be the fourth *kingdom* upon earth."

It is now seen that the terms *kings* and *kingdoms* are

These kings used in the sense of kingdoms. used interchangeably in the interpretation of the dream as well as that of the four beasts.

So, when Daniel said "in the days of these *kings*," he means the same as though he had said, *in the days of these kingdoms shall the God of heaven set up a kingdom*. In fact, *these kings* are called *these kingdoms* in the same 44th verse. Now, in the days of what *kingdoms* was the stone kingdom to be *set up*? We answer, in the days of the *four* kingdoms symbolized by

"These kings" refer to the four kingdoms brought to view in the image. the great image—the *first* by the gold, the *second* by the silver, the *third* by the brass, and the *fourth* by the iron mixed with clay. These *four* are the only kingdoms mentioned, either in the dream or the interpretation. We

are, therefore, forced by the rules of language to make *these kings*, or *kingdoms*, refer to the *kings* or kingdoms already mentioned in the discourse. The *toes* are not called *kings* in the discourse of Daniel; therefore, we must not apply *these kings* to the *toes*. It may be objected *that these four kingdoms did not bear rule at the same time*. But it must be remembered that during the

reign of the fourth *beast*, or kingdom, "The rest of the *beasts* [kingdoms] then had their dominion taken away; yet their lives were prolonged for a season and a time." So, then, at the time of the setting up of the *stone kingdom*, the kingdom of Christ, these four *beasts* or kingdoms were in existence together, though the three first had their dominion taken away, and they only existed in a sub-
Dan. vii: 12.
The four kingdoms all existed at the same time.
 dued state. If this view be objected to, we ask, *with emphasis, how can the stone break the gold, silver, and the brass to pieces, yet in the future, when these kingdoms have passed away. Jesus Christ, the God of heaven, has fulfilled that part of this prediction that concerns the setting up of the kingdom. What our brethren are pleased to call the Millennial kingdom is no other than the present hated kingdom of Christ exalted to the dominion of the world.*

Second objection. "In the parable of the nobleman who went into a far country to receive a kingdom and return, Jesus represents himself as having gone to receive a kingdom, and when he returns the second time, that kingdom will be set up on earth. This is the time of the reign of anti-christ; the time for Christ to reign has not yet come. Christ and antichrist will not reign together in this world."
The objection based on the parable of the nobleman examined.
 This is considered an insuperable objection to the position that the *stone kingdom* is already set up. But let us see. As to the objection based on the parable of the nobleman. In order to understand it, we must take into consideration a number of other Scriptures bearing on this subject. It must be evident to every student of the New Testament that the kingdom is often spoken

of as having already come, and sometimes it seems to be represented in the future as yet to come. There is no contradiction when we understand the subject. We are satisfied that the kingdom is now in existence in a state of trial, in obscurity, or hid from the eyes of the world; but when the Scriptures speak of it as coming in the future, they only allude to its coming in triumph. It is not the setting up of a new or different kingdom, but the exaltation of the one already up. This is in perfect keeping with the parable of the nobleman. The nobleman had *regal* authority before he came to reckon with his citizens. He says: "But those mine enemies, which would not that I should *reign* over them, bring hither and slay before me." So this nobleman did *reign* over the *good servants*, for they submitted to his authority in his absence.

Luke xix: 27.

In like manner, Christ is now *reigning* over the good servants, and his kingdom is now fighting for the dominion of the world. If Christ had no kingdom in the world, then there could be no warfare; but the rival kingdoms of *Christ* and *antichrist* are keeping up the warfare. It is true that the time for the triumph of the kingdom of Christ has not yet come. Yes, Christ

1 Cor. xv: 25.

"must reign till he hath put all enemies under his feet." It is true that the reign and kingdom of Christ is not of this world or of a worldly character; it did not come with *observation* or

Christ is now reigning over some.

worldly pomp, but it was *among the Jews*. I fear that the adoption of this new theory of setting up the stone kingdom will lead some to the entire rejection of the *visible kingdom* now on earth. It is now said that the kingdom is "within

you." Every one who will reflect for one moment, must know that this is a false rendering of this passage. The words, "the kingdom of God is within you," was addressed to the wicked Pharisees, and it is certain that the *kingdom* was not in their murderous hearts. The proper translation is, *the kingdom of God is among you*; the members of the kingdom are among you. The kingdom so often spoken of in the New Testament is not some invisible something in the heart, but God hath "translated us into the kingdom of his dear Son." It is absolutely certain that Christ now has a visible kingdom in the world; and if the kingdom is another kingdom not yet set up, then it follows that God will destroy the present kingdom to make room for the new kingdom, otherwise he will have *two* kingdoms at the same time on earth.

Luke xvii: 21.

The kingdom within you.

Col. i: 13.

The millennial will be the exaltation of the present kingdom.

But Christ will not have two kingdoms during the millennium, neither will he destroy the present kingdom which has been bought with his own blood; therefore, the stone kingdom will be the present kingdom of Jesus exalted to the dominion of the earth.

This is in keeping with the increase of the stone; it was small at first, cut out of the mountain without hands. It was not a great mountain at first, but it finally "became a great mountain and filled the whole earth." If the new theory be correct, that the *stone kingdom* is to be organized or set up of the resurrected dead, of all the redeemed righteous, then it would be a great mountain or government at its commencement, which is not in harmony with the idea

Dan. ii: 35.

The kingdom will become a mountain. of the *stone becoming* a great mountain. This gradual increase of the stone is in perfect harmony with the increase of the mustard-seed kingdom.

Again: the church used in the sense of kingdom is called the house of God or Christ. The prophet Micah says: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." It is an established fact that the present kingdom visible is the temple or house of the Lord. *And this same*

HOUSE OF THE LORD SHALL BE ESTABLISHED IN THE TOP OF THE MOUNTAINS.

The present kingdom, or bride, will be exalted. *It will not be a new house set up, but the present one raised above the mountains, or human governments.* Again: the present kingdom is known to be the bride, though her fidelity is now being severely tried in the fire of persecutions; but when Christ the bridegroom shall come, this same bride, the Lamb's wife, will be led out of the wilderness of obscurity, and exalted to the marriage supper, to wear the crown with Christ the head. Christ will never forsake his bleeding, hated, and persecuted bride, and marry another. No. It is certain that the present kingdom of Jesus will be exalted to the millennial glory and domin-

ion. Though the members of that kingdom are now every-where spoken against, yet the time will come when "judgment shall be given to the saints of the Most High;" and then God will make them "a new, sharp threshing instrument, having teeth," with which they shall thresh the mountains to chaff, etc.

Third objection. *The stone kingdom is to do a work in the destruction of the image, the worldly governments, that the Church or kingdom of Christ has never done and has no right to do. What government has ever been broken to pieces by the Church?* This seems to be the main difficulty in the way of our brethren which makes them think that the stone kingdom is not set up. It must not be forgotten that the breaking in pieces and the consuming by the stone are highly symbolic expressions; and we must learn the meaning by comparing them with other parts of the Word. It is said in Revelation, "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

The objections that the stone is to perform a work in destroying the kingdoms which the Church can not do.

Rev. xix: 21.

This can not be a *literal* sword proceeding out of the mouth of the rider of the horse; but it must mean the Word of God, which is the sword of the Spirit. Again: Antichrist is to be *destroyed with the brightness of his coming*; and yet we learn that the *ten horns* are to eat the flesh of this papal harlot and burn her with fire; that God will put it into their hearts to do his will. From these facts, it appears that God is to destroy all these antichristian powers included in this frightful image. This is to be

The work of the stone will be done by the word of the Spirit.

done by the *sword* of his mouth, in the hands of his kingdom; and also by wicked governments that he will cause to do his will by aiding to overthrow the beast with his army. That part of the *breaking* and *consuming* process which belongs to the *stone kingdom* is to be done by the sword of the Spirit, or the *rod* of his law. And though these weapons are not carnal, yet they are

2 Cor. x: 4. "mighty through God to the pulling down of strongholds," such as *principalities* and *powers*,

"the rulers of the darkness of this world," and "spiritual wickedness in high places." Why have all

These weapons are mighty to the pulling down of strongholds. *kings* and *tyrants* always regarded Baptists as enemies to their thrones, if our doctrine did not tend to the overthrow of their governments? And why are we "hated of all nations," if there be no antagonism between us

and the nations? Every Baptist will admit that the universal prevalence of our principles would destroy all monarchy and tyranny. This work is not to be accomplished by carnal weapons. Just as far as *despotism* and *tyranny* have been unsettled or overthrown, just that far has the stone kingdom performed its work on the image.

The preaching of "soul liberty" strikes at the feet or foundation of all *despotism*. But the great work of the stone is yet to be performed when Christ comes and raises it to the tops of the mountains.

Matt. x: 34. Christ said: I came not "to send peace on earth: I came not to send peace, but a sword."

The final breaking of the image is in the future. It may be that the violence done to the image by the stone will be like the Savior's sending the sword—indirectly.

But whatever may be meant by the stone's breaking

the image, that can yet be done by the exalted kingdom of Jesus Christ.

If it is meant by the brethren who affirm that the stone kingdom is not yet set up, that the kingdom is now in existence as the kingdom of Christ, but will be set on high or exalted to the dominion of the world at the second coming of Christ, then I am with them.

But it is conceded by all that there was a kingdom set up at the beginning of the Christian dispensation; and this is the kingdom of Christ. But Campbellism is wrong in setting it up on the day of Pentecost. When was that kingdom set up? We answer, *that the setting up of the kingdom, with its laws and ordinances, was not an instantaneous but a gradual work.* John the Baptist was sent before Christ "to make ready a people prepared for the Lord." John did not Luke i: 17. set up the kingdom; but he preached the Gospel and prepared materials for the setting up of the kingdom.

Jesus Christ was the God of heaven manifest in the flesh; and in fulfillment of the prediction of Daniel, he did *set up* the kingdom of heaven. He delegated this work to no one. He set up his own kingdom. Soon after his own baptism in the river Jordan, the Savior chose the twelve Apostles who were the first members of the organization called the Church or kingdom of Christ. And after this the seventy other disciples were chosen. Then the Savior said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii: 32 *& a kingdom already existing see*

The kingdom was in process of erection at the time this promise was made; and it was given or delivered to the disciples to execute its laws on the night of his be-

trayal. It is evident that the twelve Apostles were the first or foundation members of this organization, from the fact that when John saw the bride or kingdom under the symbol of a city “descending from God” out of heaven, it had twelve foundation stones and the names of the Apostles written on them, showing that the Apostles were the first or foundation members of this city of God, the New Jerusalem.

As Moses came down and delivered the laws to govern national Israel after he had fasted forty days on the mount, so Christ, after he had fasted forty days during his temptation in the wilderness by the devil, commenced to deliver the laws for his kingdom, for the government of spiritual Israel. The Savior continued to deliver these laws till the night in which he was betrayed. After the Supper was instituted, which was the last institution given, then he delivered the kingdom, as now a complete organization, to the disciples in the following words:

Luke xxii: 29, 30. “And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom.” And soon

after, in the dedication prayer, he said: “I have finished the work which thou gavest me to do.” The setting up of the kingdom was the peculiar work assigned to him of the Father. But the

Campbellites contradict the Savior by teaching that he had not even commenced the work of setting up his kingdom at this time. Mr. Jesus finished the work of setting up his kingdom before he died.

Campbell tells us that the Apostles *took steps to lay the foundation and set up the kingdom on the day of Pentecost!*

but the work of setting up the kingdom was finished before he died.

That this kingdom was a *visible* organization, I hope that none will be so stupid as to deny. It had a *visible* king in the person of the Messiah, *visible* subjects, *visible* laws, and *visible* ordinances. To talk of the invisible kingdom of Christ on earth is sheer nonsense. We find all the essential elements of the kingdom existing prior to the day of Pentecost. The Savior confessed before Pilate that he was *king*, and had a kingdom before that day. "Pilate, therefore, said unto him, Art thou a king then? Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Yes, Jesus bears witness to the truth that he was *a king* in that gloomy hour of trial, though this confession costs his life. Will any one presume to say that Jesus assumed the title of *king* before he was king in truth? He also claims a kingdom at this same time; for he says, "My kingdom is not of this world." Jesus at this time was a *king*, with a *kingdom*; and yet Campbellites will coldly tell us that the foundation of the kingdom was not yet laid! The Apostles must do this on the day of Pentecost.

But is it true that Jesus was possessed of regal power before the day of Pentecost? Yes, for he declared that "all power is given unto me in heaven and in earth.") He not only claims regal authority on earth, but all the power in the universe is his. But, in the face of these facts, Mr. Campbell would tell us that, at this time, Jesus had no regal authority; he must first be coronated *king* in heaven before he can exercise the prerogatives of a *king*.

Jno. xviii: 37.

Christ a king before Pentecost.

John xviii: 36.

Matt. xxviii: 18.

This crowning of Jesus king in heaven after the ascension is no more than the wild fancy of a fruitful brain. The Bible has nothing to say on this point. The

Jewish temple was a type of the church or kingdom of Christ. The temple was not reared in one day or night; the work progressed gradually. First, the materials were prepared and collected on the ground; and then the temple was reared and completely arranged for the service of God before it was dedicated,

or set apart to the service of God by prayer and the shedding of blood. And in like manner the materials for the kingdom were first prepared by John; and Christ received his work, and in person set up the kingdom, completed the organization, before he dedicated it to its glorious work by prayer and the shedding of his own blood. But Christ was not only a king with regal power, possessing a kingdom, prior to the day of Pentecost, but he had delivered all the laws for the government of that kingdom before that time. This is clearly taught in the concluding words of the great commission. It is there said: "Teaching them to observe

Matt. xxviii: all things whatsoever I have commanded you: 20. and, lo, I am with you always, even unto the end of the world.) Amen." Those who teach more or differently from what was commanded prior to this com-

mission are not working under it. The Camp- bellites not bellites profess to be executing a law of par- operating un- don, first promulgated on the day of Pentecost; der the com- and so, by their own showing, they are not mission. working under this commission at all.

The last institution in the kingdom was that of the

Lord's Supper. No new law or ordinance was given after this. The miraculous display of the Holy Spirit was given to teach the languages, convey the gift of tongues, and to bring all things to the "re-
 remembrance" of the Apostles which Jesus had said to them. John xiv: 26.

We have now seen the gradual growth or increase of the kingdom from the days of John, when the twelve were chosen, till the Savior pronounced his work finished in the night of his betrayal into the hands of sinners. After he had called the twelve, and had commenced to deliver the laws of the Church, Jesus could, with propriety, say, "And upon this rock I will build *Rebuild*
 my church; and the gates of hell shall not Matt. xvi: 18. prevail against it." The kingdom had the foundation laid, and was in process of erection; but now The Church on the rock. Jesus intends to establish his Church as the executive of that kingdom to use the keys in binding and loosing on earth. The key power I will explain in another place. We have dwelt somewhat at length on this point, because Mr. Campbell considered the position *that the Apostles set up the kingdom on the day of Pentecost* ONE OF THE CAPITAL POINTS IN THIS REFORMATION! Yes, Campbell contends *that the Apostles even laid the foundation of the kingdom on that day!* But, by the light of truth, we have The difference between Campbellites and Baptists on the setting up of the kingdom. seen *that the kingdom was preached, suffered violence, was pressed into, shut up by the Pharisees, and delivered to the disciples as a complete organization, all before the day of Pentecost.* This was all prior to the time that Mr. Campbell fixes for the Apostles to *lay the foundation and set up*

the kingdom of heaven! Some Campbellite preachers, when hard pressed on this point, will give up this *capital* point of the reformation, and admit that it makes but little difference whether the kingdom was set up by Christ before, or by the Apostles on the day of Pentecost. I wish, as I pass along, to survey the lines between *Baptists* and *Campbellites*, that all our "re-union" loving brethren may know that Baptists do differ from the "disciples" as wide as the poles. *The Campbellites teach that the Apostles laid the foundation, and set up the kingdom of heaven on the day of Pentecost!*

But Baptists teach that Jesus Christ, the God of heaven manifest in the flesh, did set up his own kingdom during his personal ministry on earth.

SECTION II.

MR. CAMPBELL AFFIRMS THAT THE GOSPEL WAS FIRST PREACHED ON THE DAY OF PENTECOST

The Campbellites are well agreed on this point in the reformation. The reader will please turn and read the text again from Mr. Campbell, quoted on pages 45 and 46 of this book, before he proceeds to read this section. The whole family of Campbellites try to make the impression that the Gospel was first proclaimed on the day of Pentecost. We confidently teach that Christ and the Apostles did preach the Gospel before the day of Pentecost. Now, this question may easily be settled in the minds of all who do not place the testimony of men

above that of the Bible, by an appeal to the *Word* on this point of difference. Our first *proof* that the Gospel was preached before Pentecost is found in the fourth chapter of Luke, where it is said, when Jesus "came to Nazareth, where he had been brought up:

and, as his custom was, he went into the Luk iv: 16-22. *gotta*
synagogue on the Sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent

me to heal the broken-hearted, to preach de- Christ
liverance to the captives, and recovering of preached the
sight to the blind, to set at liberty them that Gospel to the
are bruised, to preach the acceptable year of poor, deliver-
the Lord. And he closed the book, and he ance to the
captives be-
fore Pente-
cost.

gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And they all bare him witness, and wondered at the gracious words which proceeded out of his mouth."

In the 61st chapter of Isaiah is found this remarkable prophecy concerning Jesus Christ. According to the prophet, HE WAS TO PREACH THE GOSPEL TO THE POOR, TO PREACH DELIVERANCE TO THE CAPTIVES, AND TO PREACH THE ACCEPTABLE YEAR OF THE LORD. Now, when was this prediction fulfilled? Campbell says, "The Gospel was first preached" on the day of Pentecost. But, long prior to the day of Pentecost, Jesus said: "THIS DAY IS THIS SCRIPTURE FULFILLED IN

YOUR EARS." Yes, listen, ye Campbellites, *this day*, not the day of Pentecost, is *the Gospel preached to the poor, deliverance to the captives, and the acceptable year of the Lord is announced*. No twisting and turning can deliver the Campbellites from this difficulty. They can not say that *this preaching* was like that to Abraham, only prophetic; for Jesus declares that this prophetic preaching in Isaiah **THIS DAY IS FULFILLED**. How depraved is that spirit which, to serve a party, would prompt men to fly in the face of Jesus, and thus contradict his holy word.

Our second proof is found in the fact that John's preaching in the wilderness is called "The Mark i: 1. beginning of the Gospel of Jesus Christ the Son of God." As the *beginning* of a subject is a part of that subject, so the *beginning of the Gospel is a part of the Gospel*. This can not mean the beginning of prophetic preaching, for the Gospel was prophetically preached to Abraham. So John's was not the *beginning* of prophetic preaching, but of the actual preaching of *the Gospel* in the Gospel dispensation. *The law and the prophets were until John*, not till Pentecost; and from John the Gospel began to be preached really.

But Mr. Campbell, the mighty reformer (or rather deformer) of the nineteenth century, tells us that "*there [at Jerusalem, on the day of Pentecost,] the Gospel was first preached!*" But he does not favor us with the proof of **this bald-faced assertion**. His word seems to be more current with the *current reformation* than the testimony of Jesus Christ.

Third proof. We read again that “Jesus ^{Mark 1: 14,} came into Galilee, preaching the Gospel of the ^{15.} kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand; ^{Jesus} ^{preached in} ^{Galilee.} repent ye, and believe the Gospel.” Yes, the Savior was a Gospel preacher, and not a Jewish priest, as some would have us believe. Jesus came *preaching the Gospel of the kingdom of God*; and he required the people to *repent and believe that Gospel*. With the same show of truth, the Campbellites might contend that Jesus did not rise from the dead till the day of Pentecost!

Fourth proof. It is declared that Jesus ^{Luke xx: 1.} “taught the people in the temple, and preached ^{Jesus} ^{preached the} ^{Gospel in the} ^{temple.} the Gospel.” But Campbellites deny this, and tell us that on the day of Pentecost the *first Christian Gospel was preached!* But God has told us in his Word that *the Gospel was preached to the poor, that John preached the Gospel, that the Gospel was preached in Galilee and in the temple by Christ himself, all before the day of Pentecost.* I could continue to array proof from the New Testament in favor of our position, but it would consume too much time. He that will not be persuaded by the proof already adduced from the Word, would not be persuaded though one should arise from the dead. *We wish it distinctly understood that the Campbellites teach that the Gospel was first preached by Peter on the day of Pentecost. But Baptists teach that the preaching of John was the beginning of the Gospel, and that Christ and his Apostles preached the Gospel in Galilee and Judea before the day of Pentecost.*

SECTION III.

IT IS AFFIRMED BY MR. CAMPBELL THAT THE FIRST CHRISTIAN BAPTISM WAS ADMINISTERED AT JERUSALEM ON THE DAY OF PENTECOST.

Campbellites contend that the first Christian baptism was administered on the day of Pentecost. This unsupported assertion is in keeping with those other statements of the "*Reformer*," that the Apostles were to set up the kingdom, and that the Gospel was first preached on the day of Pentecost.

The Campbellites teach that the Christian dispensation commenced on the day of Pentecost; then the first *Christian* baptism was here administered. Did not Christ himself live in the Christian dispensation? Campbellism answers, no! "Jesus the Messiah both lived and died under the Jewish theocracy." (See page 46.) But what does *Christian baptism* mean? Webster gives the definition of *Christian* thus: "Pertaining to Christ, taught by him, or received from him." Then, with this definition of the word *Christian*, (and it is as good as any Campbellite could give,) it is absolutely certain that John's baptism was *Christian baptism*; for when John baptized, he taught the people "that they should believe on him which should come after him, that is, on Christ Jesus." This shows that John's baptism was *pertaining to Christ*, and with special reference to him, and was, therefore, *Christian baptism*, the Campbellites to the contrary notwithstanding.

And, moreover, John's baptism, with the accompanying teaching, had such an influence over the minds of men that those who received it also received Christ; for *Luke vii: 29.* it is said, "And all the people that heard

him, and the publicans, justified God, being baptized with the baptism of John." So John's baptism pertained to and led to Christ, and was, therefore, Christian baptism. From this, it is evident that the Campbellites are wrong in affirming that the first Christian baptism was administered on the day of Pentecost.

Moreover, Jesus received baptism at the hands of his harbinger John, and thereby taught or sanctioned John's baptism. Then, according to Webster's definition of Christian, John's was Christian baptism. Yes, this baptism was both *taught* and *received* by Christ, and still we are told by Mr. Campbell that this baptism was not Christian baptism!

John's baptism was Christian.

Campbellites, in taking these positions, would *deny Christ a place in his own kingdom, rob him of the honor of setting it up, lower the Gospel which the Savior preached from a place in the Christian dispensation, and, finally, they deny that the baptism which Christ received and performed to be Christian baptism!* This might be called *reformation* with a vengeance.

Again: this position of Campbellism is shown to be wrong from the fact that it not only nullifies the baptism performed by John, but it makes void that performed by *Christ himself*. John informs us that "After these things came Jesus and his disciples into the land of Judea, and there tarried with them, and baptized;" and "When, therefore, the Lord knew how the Pharisees had heard that Jesus made an baptized more disciples than John, (though Jesus himself baptized not, but his disciples.")

John iii: 22.

John iv: 1, 2.

How strange the infatuation which moves the Campbellites to reject the baptisms performed by John and

Christ from a place in the Christian dispensation, in order to make room for their *reformation!*

Jesus Christ performed baptism, through his disciples, before the day of Pentecost; therefore, Christian baptism was in practice before that time. Moreover, the Campbellite position *would place the one hundred and twenty disciples, including the Apostles, in the Church without Christian baptism.* None but those

Acts ii: 41.

“that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.” This shows that none except new converts were baptized on the day of Pentecost. The one hundred and twenty disciples to whom the baptized were added were not rebaptized; they continued in the Church on the baptism received from John.

Then, if the Campbellites are correct, the *one hundred and twenty, including the Apostles, went into the Christian Church without Christian baptism!* And, worse still, these one hundred and twenty were not *pardoned* for want of Christian baptism; and unpardoned, they had no promise of heaven! Such are the gross absurdities to which Campbell's reformation would lead us.

But it is certain that the Apostles of Christianity did have Christian baptism; therefore the baptism of John, which they received, was Christian baptism.

Again: the Campbellite position, in rejecting the baptism of John, would change the relative order of baptism and the Lord's supper. Christian baptism is admitted to stand before Christian communion. But the communion was given before the day of Pentecost, therefore the baptism which was prior to this was Christian baptism.

Mr. Campbell himself admitted the priority of baptism to the supper, and that the unbaptized should not commune at the table. For when the question was proposed to him, "Do any of your churches admit unbaptized persons to communion, a practice that is becoming very prevalent in this country?" To this query Mr. Campbell replied, 'Not one as far as known to me. I am at a loss to understand on what principles—by what law, precedent, or license—any congregation founded upon the Apostles and prophets, Jesus Christ being the chief corner-stone, could dispense with the practice of the primitive Church, with the commandment of the Lord, and the authority of his Apostles. Does not this look like making void the word or commandment of the Lord by human tradition? I know not how I could exhort one professor to 'arise and be baptized,' as Ananias commanded Saul, and at the same time receive another into the congregation without it. Nay, why not dispense with it altogether; and be consistent?' " How unaccountable, that one who has written this strong statement in favor of the priority of baptism to communion, should set on foot a system which would make the first Christian communion prior to Christian baptism!

It is certain that the first Christian communion was administered before the day of Pentecost; but according to Mr. Campbell's own showing, Christian baptism must be before the supper; therefore the baptism which was before the institution of the supper was *Christian baptism*.

But some reject John's baptism on the ground that

Mill. Har.,
vol. 6, p. 18,
quoted by Je-
ter, p. 289.

Mr. Campbell
in favor of
close commu-
nion.

his disciples (as they suppose) were rebaptized, as recorded in the nineteenth chapter of the Acts.

I take the ground that the twelve Ephesian disciples were not baptized by John at all. This may be seen by commencing in the preceding chapter, at the beginning of the subject, and noting all the circumstances.

Acts xviii: 24-26. We there read: "And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

These disciples were not baptized by John. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord,

knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."

Now, read on to the sixth verse of the next chapter and the following facts will appear: 1. Apollos was in error. 2. He preached the baptism of John more than twenty years after the death of Christ. 3. He had not learned that "Jesus was the Christ" till Aquila and Priscilla instructed him. 4. Apollos preached in Ephesus where John never went; it was hundreds of miles from the scenes of John's labors. 5. Paul came to Ephesus soon after Apollos left, and found these ignorant disciples like Apollos. 6. John did not baptize these disciples, from the fact

Acts xix: 2. that they had "not so much as heard whether there be any Holy Ghost," while it is certain

Matt. iii: 11. that John did teach the office of the "Holy Ghost" to those whom he baptized. From all these facts in the case, it is clear that John did not baptize these disciples; and it is also highly probable that Apollos did

baptize them *unto John's baptism*, which pointed to a Savior to come, when he had suffered on the cross more than *twenty years before*. The baptism of these Ephesian converts was not valid for want of proper teaching and a proper administrator. But did not they affirm that they were baptized *unto John's baptism*? Yes. But Apollos had, only a few days before Paul found them, been preaching *John's baptism* to this very people. He knew "only the baptism of John," and, therefore, could not preach more than he knew. He had not learned the *death, burial, and resurrection of Jesus*, or 'of the *gift of the Holy Spirit*; but when Aquila and Priscilla had expounded to him the way of the Lord more perfectly, then, for the first time, he began to preach "that Jesus was the Christ." The preaching of Apollos before his instruction, was as much out of order as for one now to commence preaching the baptism of John without authority, and pointing to a coming Savior when he has already come. It is certain that John did not baptize these disciples at all; and the circumstantial proof is strong that Apollos did. The *reimmersion of these disciples* shows the importance of proper teaching prior to baptism, and also of a proper administrator of that ordinance. So Paul was a *rebaptizer* or *anabaptist*. From this example, we feel authorized to *baptize* any of the Campbellites who receive proper instruction and desire to join us.

John the Baptist did not baptize the twelve Ephesian disciples.

SECTION IV.

MR. CAMPBELL AFFIRMS THAT THE REIGN OF GRACE COMMENCED ON THE DAY OF PENTECOST.

It seems that the Campbellites wish to invest the day of Pentecost with more importance than the *day of the birth, the crucifixion, the resurrection, or the ascension of Jesus Christ*. The Campbellites wish to avoid the pointed force of many scriptures in the New Testament by saying, "That was said or done before the day of Pentecost, before the reign of grace commenced." But that the reign of grace did commence before the day of Pentecost, needs but little more said by me to make it plain; for the Scriptures already brought forward to sustain the truth that the kingdom or reign of heaven was set up before Pentecost, also prove the fact that the reign of grace did commence with the reign or kingdom of heaven prior to the day of Pentecost. A few texts on

Heb. ii: 9. this point will suffice. Paul says: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." The Apostle here sets forth the death of Christ as the crowning display of the *grace* of God; and yet this most glorious display of divine *grace* that was ever made to fallen man, is by the Campbellites excluded from the reign of grace or favor! Was there any more grace displayed on the day of Pentecost than in the death of Jesus Christ? John sent two of his disciples who said unto Jesus, **Matt. xi: 3-6.** "Art thou he that should come, or do we

look for another? Jesus answered and said Display of unto them, Go and show John again those grace. things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." This is only a partial list of the mighty displays of the reign of grace prior to Pentecost. But the credulous Campbellites, following Mr. Campbell, think that all this took place before the reign of grace commenced!

Once more. We are told by John that John i: 17. "The law was given by Moses, but grace and truth came by Jesus Christ." This settles the question of the *reign of grace*. *Grace* came by Jesus Christ; and, therefore, it came before Pentecost. How vain are the attempts of man to improve what God has fixed in his Word.

SECTION V.

MR. CAMPBELL AFFIRMS THAT "JOHN THE HARBINGER AND JESUS THE MESSIAH BOTH LIVED AND DIED UNDER THE JEWISH THEOCRACY."

(See page 46 of this book.) Yes, it is so. The Campbellites *deny that Jesus lived or died in the Christian dispensation—in his own dispensation!* They call this *reformation!* Such an assertion is not only repugnant to the truth, but it is repugnant to common sense. *That Jesus Christ did not live in the dispensation of Jesus Christ*

The Campbellites deny Jesus a place in his own dispensation. is a contradiction in itself. It is sheer folly. It would sound rather ridiculous for some reformed politician to affirm that "George Washington did not live in the dispensation of Washington, but that he lived and died under the British Government." It would be thought that such a man was deranged. It does seem that the Campbellites feel at liberty to perpetrate the most stupendous folly under the name of the ancient Gospel. The Savior himself has set the boundary between the *old* and the *new* dispensations. "The law and the prophets were until Luke xvi: 16. John: since that time the kingdom of God is preached, and every man presseth into it." *The law and the prophets, or Jewish dispensation, was UNTIL JOHN, not till Pentecost.* It amounts to a question of veracity between the Campbellites and the Savior. If he told the truth, then the Campbellites are mistaken; but if the Campbellites tell the truth, then Jesus was mistaken. Let God be true if it makes every man a liar. THE JEWISH DISPENSATION WAS UNTIL JOHN. We have now seen that Jesus Christ *did set up his own kingdom, preached his own Gospel, performed, through his disciples, the Christian baptism, and commenced the reign of grace, and lived and died in the Christian dispensation, all before the day of Pentecost.* So the Campbellite doctrine is *false* that makes the Apostles *lay the foundation and set up the kingdom on the day of Pentecost; and that has Peter to preach the first Gospel sermon, and that denies the ministry of Jesus a place in the Christian dispensation.*

I have dwelt at greater length on the setting up of the kingdom than was at first intended, but the importance

of the subject justifies it. The departure from the truth on these points has led the Campbellites into many more serious errors. We will in the next chapter proceed to the examination of the Campbellite doctrine of the apostasy of the kingdom of Christ.

CHAPTER III.

THE APOSTASY OF THE CHURCH.

1. Mr. Campbell represents the Baptists as Antichristian, as having descended through Rome from the Great Red Dragon.
2. Mr. Campbell represents the foundation of the Church of Christ as having been lost.
3. Mr. Campbell claims to be the first to plead the cause of Christ since the great apostasy in the third century.
4. Mr. Campbell represents the Church of Christ as having become Mystery Babylon.
5. Mr. Campbell represents the leprosy of the apostasy as having spread over all Christendom.

SECTION I.

MR. CAMPBELL REPRESENTS THE BAPTISTS AS HAVING
DESCENDED THROUGH ROME FROM THE RED DRAGON.

CAMPBELLISM made its advent into the world on the supposition that the Church or kingdom of Christ had proved to be a failure; otherwise, it would have been the duty of the "Reformers" to have joined the Church already in existence. But if it can be made appear that the kingdom of Christ has gone down, then there may be some excuse for making a new sect. Some have imagined that the Campbellites were a part of the

Baptist family; that they were *Reformed* Baptists, and that they claimed their descent from the Baptist Church. This is a wide mistake.

Campbellites
not Reformed
Baptists.

Mr. Campbell says on this point: "We are not Reformed Baptists, Methodists, Presbyterians, or any such thing. Why then misrepresent ourselves? We may be Reformed Baptists or reformed sinners, and yet a great way off Christians."

Mill. Har.,
New Series,
vol. 3, p. 338.

The leaders of the so-called reformation were never Baptists. No; they pretend to think that the Baptists came from Rome. Again Mr. Campbell says: "The Baptists, too, have got their fashionable and popular standards—their Gill, their Fuller, and their Booth; their creeds and advisory councils; their schools, their colleges, and their Gamaliels too; and by the magic of these *marks of the beast*, they claim homage and respect, and dispute the high places with those very Rabbis whose fathers were wont to grin at *their* fathers."

Mill. Har.,
vol. 1, p. 15.

The Baptists
have the
marks of the
beast.

This modern *reformer* discovered that the Baptists had the *marks of the beast*! But what more? Mr. Campbell says: "I must, however, remark that it seems to me that the Regular Baptists' ecclesiastical councils, called 'Associations,' in issuing such decrees; act more unjustly than any other ecclesiastical tribunal on earth; that more unrighteous ecclesiastical courts do not assemble than Regular Baptist ecclesiastical councils." Is it so that the Baptist Associations are the most unrighteous ecclesiastical bodies that ever met? Where

Mill. Har.,
vol. 1, p. 262.

The Baptist
associations
the most un-
just tribunal
on earth.

have Baptists ever doomed any one to the stake or to purgatory for not being Baptists? But what more do

the "*reunion*" loving Campbellites think of Baptists? Mr. Campbell calls some Baptist associations "the enemies of the ancient Gospel." Is it not curious

Mill. Har., vol. 1, p. 418. that the Campbellites always make such piteous complaints when they are excluded from the Baptists? If Baptists are as they represent them, they ought to be glad to get out from us. But again Mr. Campbell says of Baptists: "Christians, *true* Christians, never persecuted. They never erected tribunals of orthodoxy; they never proscribed men for matters of opinion; and they who call themselves Christians, and mimic the Mother of Harlots, had better pause and examine their title to the denomination *Christian*."

Do the Baptists really *mimic the Mother of Harlots*, as charged by Mr. Campbell? But where did the Baptists come from, and what are they? Mr. Campbell

Mill. Har., vol. 1, p. 60. says: "If all the captains, brigadiers, generals, and subalterns of the whole Baptist army were to unite, and with one consent declare their perfect, full, and entire conviction that their order of things was either rational, wise, or good, or that it was scriptural according to the orders of the king and his prime ministers, believe them who might, I could not. If all the 'stars,' 'luminaries,' and meteors in the Baptist heavens should concentrate all their rays on this subject, and magnify them a hundred-fold, I could not be made to see it. The whole scheme is wrong, because it is not the scheme of heaven. They borrowed it from the Protestants, and they borrowed it from the Mother of Harlots, and she obtained it from the Red Dragon."

Mr. Campbell affirms that the Baptist order of things came from the Red Dragon.

And yet, after

Mr. Campbell had thus painted the *Baptist order of things* in these dark and gloomy colors, he admits that the Baptist Society is "the least apostate in our land, the most accessible to the truth, the most open to conviction, and the most reducible to the obedience of Christ." Mill. Har., vol. 1, p. 61.

Mr. Campbell thus represents this *least apostate* of all the societies as being neither *rational, wise, good, nor* SCRIPTURAL; AND AS HAVING DESCENDED, THROUGH THE MOTHER OF HARLOTS, FROM THE GREAT RED DRAGON! Horrible! It is now made out that Mr. Campbell must trace the history of the Church through *Rome* and the *Red Dragon*, or admit the total apostasy of the Church of Jesus Christ. The Campbellites do not trace the Church through Rome; therefore, they teach the total *apostasy* of the Church of Christ. Why do some Campbellites want to *unite* with this besotted antichristian sect if they believe that their founder represented the Baptists truly? - And why do they try to make the impression that there is but little difference between the Baptists and themselves, if they think that the Baptists are the offshoot of the Beast? The Baptists the least apostate of all sects.

This furious assault comes with but ill grace from the father of Campbellism, when the fact is known that the "materials" of which the temple of reformation was built were "collected" from the "ruins" of a "Pedobaptist temple;" which Pedro temple, by Mr. Campbell's own showing, was the offspring of Rome. But some of our brethren tell us that the disciples have changed very much, and are much nearer to the Baptists than they were some time past. Where is the proof that they have changed in point of doctrine? Chr. Res. p. 12.

It can not be found. They have changed their "policy" somewhat; but this was only to get the advantage of us. I hope that those brethren who suppose that the Campbellites have changed, will get *the Review of Campbell-*

Moses Lard.

ism Examined, by Mr. Lard. Mr. Lard was a docile pupil of the Bethany school, and was selected by Mr. Campbell to review Mr. Jeter's book; so this young apostle of Campbellism stands fully indorsed by Mr. Campbell himself. This last edition of Campbellism was published in the year 1857. I think it very fortunate that this book came out prior to the death of Mr. Campbell. I would be glad if our Virginia brethren, who desire "*reunion*" with the disciples on the supposition that the Campbellites have modified their views of the Gospel teaching, would carefully read Mr. Lard's book, as it stands indorsed by Mr. Campbell. Elder Jeter expressed his conviction that Mr. Campbell and his brethren had changed their views on some important points. I here insert Mr. Lard's reply

Lard's Re- to him. Mr. Lard says: "Not only in regard
view, p. 172-3. to the item now in hand, but in regard to our views generally, Mr. Jeter labors throughout his book to make it appear that if we havê not, as a people, wholly abandoned some of them, we have at least materially changed them. Indeed, according to Campbellites have not changed their views. him, no man would seem to be so fickle as Mr. Campbell, and no people so fickle as his brethren. That we have changed in *a sense*, as a people, we are proud to acknowledge. We have grown *wiser*, and *better*, and *stronger*; but not even the semblance of a change in any other sense do we admit. And instead of abandoning any views heretofore held, every year serves

only to deepen our conviction of their truth and to cause us to cherish them with more unwavering faith. We took our earlier, as we have taken our later, lessons from the Bible, and as yet have seen no reason either to alter or abandon them. We, therefore, plead not guilty to the charge of changing—not even in regard to the preceding item.” Yes, Mr. Campbell, through his disciples, pleads *not guilty of change in views, not even the semblance of change*. What right has Mr. Jeter, or any one else, to think that these Campbellites have changed their views? Has Mr. Campbell ever blotted out one article from his creed? Not one. (*Campbellism* to-day stands out in its native deformity as when it once caused so much confusion in some parts.) Mr. Lard informs us that they have grown “*wiser*.” There is no doubt of this; they are not now so boisterous as formerly; their propensity to debate is cooling down somewhat. This is owing to a *change of policy*. And this change of policy has deceived some Baptists, and caused them to think that their *views* had changed. In regard to this change of policy, Mr. Lard says: “In our discussions hitherto of this subject [the operation of the Spirit], we have given our enemies the advantage in the wording of the proposition to be discussed. It is now time (and we trust our brethren will not be heedless of the hint) that we should change our policy.” Yes, the Campbellites have grown “*wiser*,” and think it necessary to “change our policy,” *but not their views*. They at first, after they were excluded, viewed the Baptists as the offshoot of Rome and the Red Dragon; they considered the Baptists as a part of Mystic Babylon. These views have not

Lard's Review, p. 81.

Campbellites change their policy.

changed, then; they still consider the Baptists as Anti-

Lard's Re- christ. Mr. Lard says on this point: "A
view, p. 29. *Baptist* Church of Christ is as unreal a thing

as a Roman Catholic Church of Christ, and there is as
much authority in the Bible for the one as for the other."

Is this a change of views in regard to the Baptists? This

Campbellites scion of Campbellism, with all the sanctions
regard the of Bethany, gravely tells us that the Baptist

Church as Church "has no more sanction from the Bible
unscriptural than the Roman Catholic Church." Let no

as the Roman Baptist now affirm that the Campbellites have
Catholic Church. changed for the better. The motives which

are now prompting the disciples to seek fellowship with
the Baptists are, to my mind, very questionable. It has

ever been the policy of Mr. Campbell and his disciples
to try to maintain fellowship with Baptists, not that they

approved our doctrine, but in order to advance their own
dogmas. They have even been known to pass themselves

as Baptist preachers for this purpose. This policy is in
perfect keeping with the policy of the Jesuits of Rome.

They often unite with the various denominations in order
the better to carry out their schemes. Let all Baptists

beware of the professions of Campbellites of the desire
for *union* with us.

SECTION II.

MR. CAMPBELL REPRESENTS THE FOUNDATION OF THE CHURCH OF CHRIST AS HAVING BEEN DESTROYED.

Mr. Campbell has called into requisition all the powers of his giant mind to try to make the impression that all other denominations were only integral parts of Antichrist, the man of sin; and if he could have thus succeeded in overthrowing the claims of all others, he would thus have made the better room for his *reformation*. He did not hesitate to employ wit, sarcasm, and ridicule to accomplish this purpose. He said of the Christianity of his times: "The present popular exhibition of the Christian religion is a compound of Judaism, heathen philosophy, and Christianity." No exception is here made in favor of any; but Mr. Campbell viewed *Christianity* as compounded with Judaism and heathen philosophy; therefore, if he is correct, true Christianity had *apostatized* into Judaism and heathen philosophy at the time of Campbell's *reformation*.

Chr. Bap.,
p. 9.

He represents
Christianity
as apostatized
into heathen-
ism.

But where, according to Mr. Campbell, did the "modern clergy" (a name given by Mr. Campbell to all preachers not coinciding with him) get their order of things?

Mr. Campbell says: "That the modern clergy are indebted to Pythagoras, Socrates, Plato, Aristotle, Zeno, Epicurus, and a thousand pagan philosophers, Jewish and Christian theorist, for the order of things which they found ready to their hand,

Chr. Bap.,
p. 54.

The modern order of things from heathen philosophers. soon as they put on the sacerdotal robes." Such was Mr. Campbell's views of the Christian ministry when he undertook to introduce the ancient order of things. An *order of things* from pagan philosophers can not be the kingdom of Christ; therefore, according to this teaching, the *order of things* established by Christ has failed. This conclusion is legitimate, from the fact that Mr. Campbell regarded all the ministry outside of his movement as the *modern clergy*. And he also acknowledges his movement to be of "recent origin."

In some localities the proclaimers of the reformation have tried to make the impression that they, as a people, have continued from the day of Pentecost till now. Had this been true, where would have been the necessity for the *reformation*? Mr. Campbell not only taught the apostasy of the Church of Christ, but that the very foundation had been removed or destroyed, so that it became necessary for him to lay the foundation of the Millennial Church himself.

In speaking of the foundations of all churches in existence when Mr. Campbell came upon the stage as a reformer, he said: "There is no platform in any of the great sects of Christendom on which to rear this glorious superstructure [the Millennial Church]. They are all *too narrow* and *too weak*. They are *too narrow*." If, as Mr. Campbell here contends, there was no foundation in any of the denominations of Christendom broad or strong enough to bear the Millennial Church, then it follows that a suitable foundation had never been laid, or that the Church of Christ

Mill. Har.,
vol. 1, p. 54.

Mr. Campbell
contends that
all the plat-
forms of the
sects are too
narrow.

had apostatized, or slipped off from the foundation or "platform" on which it was built. So, Campbellism came into the world on the supposition that the Church or kingdom of Christ had *apostatized*. But, among all the claimants, is there no sound platform to be found? Will Mr. Campbell be compelled to construct the platform on which to build the Millennial Church? But, to prepare for this mighty work, the Reformer feels himself authorized to pull down all existing platforms, thus removing the rubbish to make room for his scheme of things which he offers as a platform for the Millennial Church.

On this subject Mr. Campbell says: "All Mill. Har., vol. 1, p. 57. the platforms, all the foundations of the sects are, therefore, *too narrow* and *too weak* to sustain the Millennial Church, and therefore must be pulled down." Are the Campbellites going to *pull down* the foundation of that "sect" which was every-where spoken against in the time of Paul?

If they should accomplish this work, they will have accomplished what the combined powers of Roman Catholics and Protestants, assisted by the secular arm, have failed to accomplish in all the past. Yea, more: they would prove the Bible *false* were they to succeed in pulling down the Church which was built to withstand the gates of hell. Campbellites prate much about uniting the sects, or the Christians, among them; but upon what terms? By first *pulling them all down*. Let Baptists beware of the honeyed words of Campbellites about *union*; they are trying to pull down the Baptist interest.

But had all the sects become too corrupt to enjoy

salvation at this time? Mr. Campbell says on this point
MILL. HAR., that "the sects can not enjoy the salvation of
VOL. 2, P. 307. God, because in every sect there must be
 something antichristian." Then, if Mr. Campbell is
 correct, the sects, (all denominations) had so far apos-
 tatized that they could not enjoy salvation at the time
 Mr. Campbell undertook to make *a new sect!* Go on, Mr.

MILL. HAR., Campbell: "Professors need not accuse us of
VOL. 2, P. 308. making a new sect, nor pretend that they can
 be happy in God without a reformation as radical as that
 for which we contend." From this it appears that all

All must join professors must enter the reformation for
the Campbell- which Mr. Campbell contends in order to be
ites in order happy in God! From the above text, we
to be happy in have seen that Mr. Campbell teaches that all
God. the sects or denominations were involved in total apos-
 tasy, and that even the very foundation or platform of
 the Church of Christ was *removed* or *destroyed*.

SECTION III.

MR. CAMPBELL CLAIMS TO BE THE FIRST TO PLEAD THE
 CAUSE OF CHRIST SINCE THE APOSTASY IN THE MIDDLE
 OF THE THIRD CENTURY.

The pretensions of Mr. Campbell as a reformer are
 almost unbounded. He seems to consider himself as
 the only reformer worthy of the name since the birth
 of Christ; he considers the reformation of Luther and
 Calvin only brush-burning compared with his own "cur-
 rent reformation."

He is also very jealous of his own honor as a reformer: he will not admit that any one had plead the same cause prior to himself since the apostasy. Mr. Campbell says concerning B. W. Stone's movement: "We can not think that the cause which we plead was plead either by him or any one else *twenty years ago*. Many persons, both in Europe and America, have inveighed against sects, creeds, confessions, councils, and human dogmas during the last two centuries, and some even before Luther's time; but what have these to do with the present proposed reformation? That is only the work of a pioneer; it is clearing the forests, girdling the trees, and burning the brush."

Mill. Har.,
vol. 2, p. 390.

Stone did
not plead the
cause of Ref-
ormation
prior to
Campbell.

Twenty years before Mr. Campbell's reformation, the cause of Christ—if Campbellism is that cause—had none to plead its claims! It was so dead that not one in all the world was found faithful enough to plead for Christ.

Moreover, Mr Campbell considered the reformation of the sixteenth century as only preparing the way for himself by "clearing the forests, girdling the trees, and burning the brush." Again Mr. Campbell says: "Both friends and foes of the cause which we now plead seem to be agreed that not the anti-creed and anticouncil and antisectarian questions, but what may be denominated the questions of the ancient Gospel and ancient order of things, distinguish it most easily from every other cause plead on this continent or in Europe since the great apostasy. Not, indeed, because it has not some things in common with other causes, but because, when all the com-

Mill. Har.,
vol. 2, p. 390.

Campbell
claims to be

the first to mon things are taken into the account, it pre-
 plead his sents what some of our opponents call a new
 cause since religion, an exhibit of Christianity as different
 the apostasy. from the sectarian as Protestantism differs from Popery ;
 and if I were to give my opinion, I would say much
 more different." This is very bold indeed. Mr. Camp-
 bell affirms *that the ancient GOSPEL and ANCIENT ORDER*
OF THINGS DISTINGUISH HIS CAUSE FROM EVERY OTHER
CAUSE PLEAD ON THE CONTINENT OR IN EUROPE SINCE
THE GREAT APOSTASY !

According to this presumptuous statement, for more
 than *fifteen hundred years* there were none to plead the
 ancient Gospel or the cause of Christ. If this be so,
 then for this long period of time Christ had no church
 on earth, and while the darkness of Romauism held the
 world in chains of superstition, God had no witness for
 the ancient order of things, no advocate for his cause !
 The Gospel trump had long been rusting in the silent
 grave, covered by the traditions of the iron ages ; the
 last star had passed from the Christian heavens and set
 in shades of darkest gloom ; the sun of righteousness
 had withdrawn his light, and not one ray of
 The total
 eclipse of the
 true light. Gospel truth penetrated the darkness of that
 gloom which enveloped the world during this
 long reign of Antichrist, when, to the astonishment of
 the nations, *Alexander Campbell, of Bethany, Virginia,*
 broke, by the force of his mighty intellect, the chains of
 darkness and superstition which bound the intellectual
 world, and Gospel light once more beamed on men !

How remarkable that no prophet ever uttered the name
 of this great man, that no guiding star pointed out the
 place of his nativity, that no miracles attested his mis-

sion, and that no Elijah's chariot was sent to convey him to the better land.

While Mr. Campbell had thus painted the once fair bride, the Church, but now the great Romish apostasy, in these dark and frightful colors, does he point us to any physician able to heal all of the maladies of this unfortunate invalid and restore her to

Campbell the physician.

primitive purity, prepared for the reception of the bridegroom? Yes, Mr. Campbell considered himself that physician; for he declares that "he viewed the whole Christian community as a physician views a plethoric paralytic patient. Desperate dis

Mill. Har., vol. 2, p. 419.

cases require desperate remedies. The lancet, blisters, and the severest friction are the mildest remedies to restore sensibility and a healthy action of the nervous system to such unfortunate invalids. In a word, and without a figure, he regarded the so-called Christian community as having lost all healthy excitability; and his first volume of the 'Christian Baptist,' 'the most uncharitable,' the most severe, sarcastic, and ironical he ever wrote, was an experiment to ascertain whether society could be moved by fear or rage, whether it could be made to feel at all the decisive symptoms of the mortal malady which was consuming the last spark of moral life and motion." "Hear, O heavens, and give ear, O earth," for *A. Campbell, of Bethany, Virginia*, VIEWED THE WHOLE CHRISTIAN COMMUNITY, THE CHURCH OF CHRIST, AS A PHYSICIAN VIEWS A PLETHORIC, PARALYTIC PATIENT! *What, Mr. Campbell, the "physician," to heal the apostate Church of Christ, the bride, the Lamb's wife, that unfortunate invalid!* And he proceeds to apply the lancet, blisters, and

The Church entirely apostate.

the severest friction to *restore sensibility* to the unfortunate patient!

Was not the Church very fortunate, indeed, in her illness, lying at the point of death, to find such a great *physician* in the person of Mr. Campbell? He charitably volunteered his services, without being sent for by any one, and undertook to restore, by the severest remedies, the Church of Christ to life again. Has the presumption of the Pope of Rome ever surpassed this exhibition of human folly?

But, in examining your unfortunate patient, Mr. Campbell, how far has the fatal malady spread? Listen!

Mill. Har., vol. 2, p. 50. "In examining the diseased body of Christ, now called his Church, we discover that the malady is in the heart. From the crown of the head to

The Church
sick or dis-
eased from
the head to
the foot.

the sole of the foot, it is true, there are wounds, and bruises, and putrefying sores." Mr. Campbell, the self-appointed physician,

DISCOVERS THAT THE MALADY IS IN THE HEART OF THE BODY OF CHRIST, AND THAT FROM THE CROWN OF THE HEAD TO THE SOLE OF THE FOOT, THERE ARE WOUNDS, AND BRUISES, AND PUTREFYING SORES! According to this representation, the Church or body of Christ was in a more pitiable condition than Job ever was. And as Christ is the head of the body, the Church—and Mr. Campbell declares the head is diseased—it follows that Jesus Christ himself is diseased! Did the Savior send for this ecclesiastical physician to heal his body, which was full of wounds, and bruises, and putrefying sores? Or did Mr. Campbell volunteer his services as an act of charity?

It might, in truth, have been said to Mr. Campbell,

“Physician, heal thyself.” It appears to be in keeping with the human heart, and with the interests of those who have set up new sects in the world, to disparage all the efforts of their predecessors in the work of reformation; but here it appears that Mr. Campbell is attempting to overthrow the Church of Christ in order to make room for the *current reformation*. It would be inconsistent for the Campbellites to admit that the kingdom of the despised Nazarene has continued unimpaired from the first. This would make Mr. Campbell an impostor for setting up a rival kingdom instead of supporting that one which Christ set up.

SECTION IV.

MR. CAMPBELL REPRESENTS THE CHURCH AS HAVING BECOME MYSTIC BABYLON.

Has this great physician, with all his severe remedies, failed to arouse his patient, the Church, the diseased invalid, to a healthy action? or must the Church be destroyed as having become incurable, and a better one built on a broader platform? Mr. Campbell says: “Under the present administration of the kingdom of heaven a great apostasy has occurred, as foretold by the Apostles. As the Church, compared to a city, is called Mount Zion, the apostate Church is called Babylon the Great. Like Babylon the type, Mystic Babylon the antitype is to be destroyed by a Cyrus that knows not

Chr. Sys.,
p. 178

The Church
of Christ be-
come Mystic
Babylon.

God. She is to fall by the sword of infidels, supported by the fierce judgments of God. The Holy City is still trodden under foot, and the sanctuary is filled with corruptions. It is, indeed, a den of thieves; but strong is the Lord that judges the apostate

The Church
a den of
thieves. city."

Mr. Campbell teaches, in the above, that "The Holy City," the Church of Christ, is still *trodden under foot, and the sanctuary is filled with corruptions, that it, the Church, is indeed a den of thieves which must be destroyed!* Is it possible! Has the bride, the Lamb's wife, apostatized and become Mystic Babel, a den of thieves? And has she been seduced and changed from her virgin purity into that drunken bawd that rode the Apocalyptic beast? Mr. Campbell appeals to the Apostles to prove this monstrous charge against the bride of Christ. Where have the Apostles told of the apostasy of the Church of Christ? Why did not Mr. Campbell condescend to favor us with the chapter and verse to sustain these charges?

The true
Church did
not apostatize.

But did not Paul speak of "a falling away" that should occur prior to the revelation of the man of sin, the son of perdition? Yes. But the Apostle here alludes to the falling away of individuals from the Church, but not of the Church itself. The apostate Church, symbolized by the drunken woman riding the scarlet beast, was never the true Church of Christ.

His true Church never became a den of thieves filled with corruptions; it was built by himself on the rock, and the gates of hell have never prevailed against it. On the other hand, if the Campbellites are correct, the gates of hell have prevailed against the Church of Christ.

John informs us why these Antichrists *fell away*. He says: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. But they went out, that they might be made manifest that they were not all of us." The same may be said of the Campbellites; they went out from us, because they were not of us. I consider Campbellism an *apostasy* similar to that which occurred in the third century; but not so great in extent. Eternity alone can unfold the bitter fruits of this apostasy of the nineteenth century.

1 John ii: 19.

Campbellism is an apostasy.

SECTION V.

MR. CAMPBELL REPRESENTS THE LEPROSY OF THE APOSTASY AS HAVING SPREAD OVER ALL CHRISTENDOM.

In regard to the extent of the apostasy, Mr. Campbell says: "A few green spots here and there in these wastes of Zion, a few individuals exhibiting the fruits of the ancient faith, need not be adduced in proof that the whole body is not full of wounds, and bruises, and putrefying sores. The leprosy of the apostasy has spread over all Christendom, Catholic and Protestant." This is a dark picture truly, and shows a persevering determination to include every one in the apostasy who would not yield to his unauthorized claims as a reformer. He unblushingly affirms that THE LEPROSY OF THE APOSTASY HAS SPREAD OVER ALL CHRISTENDOM, CATHOLIC AND PROTESTANT.

Mill. Har., vol. 5, p. 372.

Mr. Campbell teaches that all Christendom is apostate.

OLIC AND PROTESTANT! No comment is here necessary to show the utter presumption and falsehood of this bare assertion.

But are none found outside of the pales of Campbellism, preaching the ancient Gospel? Mr. Campbell declares:

Mill. Har.,
vol. 5, p. 374.

“And while all things are thus retrograde in their progress, there is not one voice heard

He claims in all the world outside of the boundaries of that not one voice outside of the Reformation is calling on men to return. the present reformation, calling upon the people to return to the *original Gospel and order of things.*”

This represents the *apostasy so complete, that not even ONE VOICE IN ALL THE WORLD, outside of the boundaries of the current reformation, was calling on the people to return to the pure Gospel of Christ.* I could continue to multiply texts from Mr. Campbell of the same import, but enough has been adduced already to show that Campbellites teach the total apostasy of the Church or kingdom of Jesus Christ. Is not this teaching of the Campbellites slanderous to the bride of Christ, who was nourished in the wilderness during the twelve hundred and sixty prophetic days or years? And does it not slander the martyrs, whose bones have bleached on the mountains and in the valleys of Europe during the long and fearful reign of darkness? The Savior promised to be with his Church even unto the end of the world; but if the Campbellites are correct, he has long since forsaken his Church, and left it to the possession of thieves and devils. In conclusion, I will introduce a few scriptures to point out the permanency of the kingdom of Christ, and to show the difference between the Campbellites and Baptists. The Campbellites

teach that the Church or body of Christ has become totally corrupt and diseased, from the crown of the head to the sole of the foot; that it has become a den of thieves; that the leprosy of the apostasy has spread over all Christendom, so that not even one voice is found pleading for Christ.

But Baptists teach that Jesus Christ, the God of heaven, did "set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Baptists also teach that Christ did what he promised, when he said, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." We believe that we have received "a kingdom that can not be moved" from its foundation; and though we now compose the "sect" *every-where spoken against*, we believe that the time is not far distant when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And though the bride may yet be in the wilderness, she will "come up from the wilderness leaning upon her beloved." She will then "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Then will be "heard as it were the voice of multitudes, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for

Dan. ii: 44.

Matt. xvi: 18.

Heb. xii: 28.

Dan. vii: 27.

The triumph of the Church. the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." May God help us all to believe the Bible on this subject instead of the testimony of man.

CHAPTER IV.

THE FORMATION OF THE CAMPBELLITE SOCIETY.

1. The Campbellite Society was formed in the year 1827.
2. The Campbellite Society was formed mainly of excluded persons from among Baptists.
3. Mr. Campbell claims to be the founder of the Millennial Church.
4. Mr. Campbell claims to have actually introduced and set up the Millennial Church.
5. Mr. Campbell claims to have restored Christianity.
6. Mr. Campbell claims to have started from nothing to rebuild the Lord's city.
7. Mr. Campbell claims to have restored the Holy Spirit.

SECTION I.

THE CAMPBELLITE SOCIETY WAS FORMED IN THE YEAR
1827.

WE have now come to the formation of the Campbellite Society, the *Millennial Church*, in the estimation of its author. But what land was so fortunate as to receive first the light of the Reformation? What was the time when the light, as the star of the ancient Gospel, first arose? These questions have been partly answered in the first chapter of this work, but I will here sum up a few historic facts in connection with the setting up of the Campbellite Society. Mr. Campbell was born a Pres-

byterian, in Scotland, and was educated for the ministry in the University of Glasgow. He set sail for America in the year 1809, and soon after he landed at New York, he proceeded to Pennsylvania, where he immediately commenced his labors. Mr. Campbell soon became a citizen of West Virginia, and gathered a small society at Brush Run. He was still a Pedobaptist; but in 1812 he

Campbell was immersed by Elder Luse, and in the baptized. next year the Brush Run Church was received into the Redstone Association of Baptists.

Mr. Campbell did not believe the Baptist doctrine. Mr. Campbell was never a Baptist in sentiment. He made the discovery, at the age of *twenty-one*, that all the *sects* were wrong, and soon commenced some efforts toward reformation. Thomas Campbell, the father of A. Campbell, made an unsuccessful attempt to reform the Presbyterians. This discouraged his son very much, but he ventured an attempt to erect a single congregation suited to his views. That Mr. Campbell's connection with Baptists was only to give currency to his views of reformation, is seen from the admissions of himself. I have shown that Mr. Campbell only adopted the name "Baptist" from *expediency, as a passport to favor!*

Long before he sought fellowship with the Baptists, Chr. Bap., p. 664. Mr. Campbell had decided "that the religion of the New Testament was one thing, and that of any sect which he knew was another." He classed the Baptists as a *sect* equally with others; therefore, he

Mr. Campbell never was a Baptist. *joined the Baptists, not believing they had the religion of the New Testament!* More: when

Mr. Campbell was solicited to take the charge of Baptist churches in New York and Philadelphia, he

declined on the ground that he did not "think they would submit to the government of Jesus Christ, or to the primitive order of things." This was soon after Mr. Campbell had been received into a Baptist association. It is here conceded by Mr. Campbell that he did not believe that the Baptists had the *government of Jesus Christ or the primitive order of things*, though he had sought fellowship with them prior to this.

That Mr. Campbell was not a Baptist, even while with them, is further shown in his statement that "his first volume of the 'Christian Baptist,' the 'most uncharitable,' the most severe, sarcastic, and ironical he ever wrote, was an experiment to ascertain whether society could be moved by fear or rage."

From all the testimony in the case, it is now evident that Mr. Campbell's "experiment" among the Baptists was not because he indorsed the Baptist doctrine, but it was his "policy" to gain a "passport to favor" by the use of Baptist influence.

It was shown in the last chapter that Mr. Campbell taught that the Church or kingdom of Christ had completely apostatized and become a moral wreck; but in this chapter I will show the setting up of the Campbellite society which they are now pleased to call *the Christian Church*. Did this so-called Christian Church originate in the days of Christ's stay on earth, or in the days of inspiration, or on the day of Pentecost? No, no; for Mr. Campbell himself confesses that "the rise of this society, if we only look back to the drawing of the lines of demarkation between it and other professors, is of recent origin." This

Chr. Bap.,
p. 664

Mr. Campbell
was not a
Baptist.

Mill. Har.,
vol. 2, p. 419.

Rel. Ency.,
p. 462.

is a part of Mr. Campbell's *creed* or *confession of faith*, published in the "Religious Encyclopedia," in order to set forth the claims of his new-born society. Yes, this society is of *recent origin*, something new under the sun; it did not commence on the day of Pentecost, therefore the Campbellite society can have no part nor lot with the ancient kingdom of Christ. It is conceded by Mr. Campbell "that a few individuals, about the commencement of the present century, began to reflect upon the ways and means to restore primitive Christianity." But Mr. Campbell reserves to himself the honor of being the first advocate of the *original Gospel* and order of things. He says:

Recent origin
 Chy. Res., p. 6.
 Rel. Ency.,
 P. 463.
 First plead in
 1823.

"But it was not until the year 1823 that a restoration of the *original Gospel* and *order of things* began to be plead in a periodical edited by Alexander Campbell, of Bethany, Virginia, entitled 'The Christian Baptist.'"

This is Mr. Campbell speaking of himself. *He claims to be the first to plead the ancient order of things since the great apostasy.* It should be remembered that these originators of this *scheme of things* were all at this time members of Antichrist, the Babylonish Apostasy, according to their own showing, for they regarded all the sects and "parties of the Christian world as forming the apostasy."

This is further illustrated in an address delivered at Baton Rouge in 1853, by one J. A. Dearborn, and indorsed by Mr. Campbell. He says: "When, in the course of human events, it becomes necessary for conscientious Christians to dissolve the religious bonds which have connected them with the different ecclesiastical establishments, and to assume

Mill. Har. of
 1853, p. 333.

among the parties of Christendom the separate and equal station to which the laws of God, the cause of truth, the welfare of Christianity, and the interests of humanity entitle them, a decent respect for the opinions of mankind require that they should declare the causes which impel them to the separation. From these words, thus modified to suit our purpose, this leading fact in the history of the religious enterprise with which we stand associated may be easily gleaned, viz.: that it was commenced by persons connected with some of the ecclesiastical establishments of the day, who, declaring their independence, associated themselves together, and thus became a distinct religious organization.

The movers of the reformation were members of the "sects, and formed themselves into a society.

"About thirty years have elapsed since this association began to assume a well-defined form, and obtained 'a name and local habitation' among the parties of Christendom.

"Such was the first great and decisive step in the reformation of the nineteenth century."

In this ecclesiastical declaration of independence, given in this long quotation, I wish especial attention to three important statements:

1. *That the enterprise with which they (the Campbellites) stand associated was commenced by persons connected with some of the ecclesiastical establishments of the day.*

2. *That after they were independent they formed themselves into an organization.*

3. *That about thirty years had elapsed since this association had assumed a well-defined form and received its name.*

Now, as the first movers of the "reformation of the

nineteenth century" were members of the antichristian establishments of the day, then it follows that they, being members of Antichrist, were unqualified to establish the Millennial Church. Moreover, these first promoters of this so-called reformation were, according to Mr. Campbell's own doctrine, without Christian baptism; for he teaches that any baptism which does not introduce the subject into the kingdom of Christ can not be Christian baptism. The baptism of these reformers only made them members of Antichrist, according to their own showing; therefore the framers of this new "enterprise" were unbaptized members of Antichrist.

Second. After they became independent they formed themselves into an organization. So these unbaptized members of Antichrist formed themselves into an organization! This organization was self-constituted, and, therefore, was not of divine origin.

Third. In 1853 this reformation of the nineteenth century was only about THIRTY YEARS OLD. So this recent, self-constituted thirty-years' standing enterprise, or society, was too young by about eighteen hundred years to be the Church of Jesus Christ. The Campbellites themselves contend that the kingdom of Christ was set up by the Apostles on the day of Pentecost; but they confess that this enterprise of the nineteenth century was set up or formed by a few individuals who had been excluded from among Baptists and others about forty years ago. Therefore, by their own confession, they can not claim this society as the kingdom of Christ, which they themselves affirm was set up on the day of Pentecost.

But at what date was this new society formed? After

the Baptists had, in the year 1827, declared "non-fellowship with the brethren of the reformation. Thus, by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the Apostles' doctrine." Yes, Campbellism was without form and void until the year *one thousand eight hundred and twenty-seven!* And even then it was "not by choice," but "by constraint," that these excluded Baptists "were obliged to form societies out of those communities," because the Baptists had declared "non-fellowship with the brethren of the reformation." From this it appears that the Campbellites would never have set up what they now call the only kingdom of Christ on earth had they not been excluded from the Baptists.

Rel. Ency.,
p. 463.

The first
Campbellite
societies were
formed in 1827
of excluded
Baptists.

SECTION II.

THE CAMPBELLITE SOCIETY WAS FIRST FORMED OF EXCLUDED PERSONS FROM AMONG THE BAPTISTS.

Loud and bitter have been the complaints of Mr. Campbell about Baptist intolerance in declaring non-fellowship with himself and brethren. He seems to have been content to continue in the kingdom of Antichrist, as he frequently called the Baptists, had he only been permitted. Now, if the reformation was such a glorious enterprise, why did Mr. Campbell com-

Of excluded
Baptists.

plain so bitterly of exclusion? It seems to us that the Campbellites ought rather to thank the Baptists for their exclusion, if that has brought about the setting up of the millennial kingdom! Mr. Campbell complains as follows:

Mill. Har.,
N. S., vol. 1,
p. 149.

“In no instance has a majority in any of our churches ever cast out a minority of

Baptists for any difference of opinion; but how often their majorities have cast out our minorities, during the last ten years, it would pain me to record.”

They were
cast out.

It is evident, to my mind, that the great pain felt by Campbellites on account of their

exclusion from the Baptists arose from the fact that they were then deprived of Baptist pulpits and Baptist influence, which they so much desired, and had hitherto used, to give currency to their peculiar views. The Baptists declared non-fellowship with the Campbellites at different periods of time, in different sections of the country.

Biography
of B. W. Stone,
p. 341.

The biographer of B. W. Stone remarks concerning their exclusions as follows: “In about

the years 1829 or 1830, the Baptists in this part of Kentucky took a very decided stand against A. Campbell and those who stood with him. The consequence was, many were separated from them and forced

They set
up for them-
selves in 1827.

to set up for themselves.” These quotations show that the Campbellites remained among

Baptists until they were “forced” or “cast out.” They really date the beginning of their reformation in doctrine back as far as 1809, though they had no organization until they were cast out from among Baptists in 1827. I am confident that they only came in among us to gain respectability and strength. Some very accommodating Baptists have been willing to admit

the validity of the Campbellite administrations of baptism, because they originally received baptism from the hands of Baptist administrators; but as excluded persons, they had no more authority to dispense the ordinances of the Church than those who were never connected with us.

SECTION III.

MR. CAMPBELL CLAIMS TO BE THE FOUNDER OF THE MILLENNIAL CHURCH.

It is evident that Mr. Campbell considered himself the harbinger of the millennium. Of Christ in his second advent. This may be seen in the titles of his publications. "Millennial Harbinger" is the very significant title given by Mr. Campbell himself to his periodical, commenced in 1830, in Bethany, Virginia. There can be no sort of doubt that he either considered himself or his labors as the harbinger of the second advent of Christ. As John the Baptist was the harbinger of Christ in his first advent, so Mr. A. Campbell represents himself as the harbinger of his second advent!

The mission of John was clearly pointed out by the prophets of old; but what prophet has ever mentioned or foretold the birth or labors of this latter-day harbinger? Probably Paul does refer to this movement when he declares that in the last days some would

2 Tim. iii: 5. have "a form of godliness, but denying the power thereof;" but he says, "From such turn away." I think that this prediction very properly applies to the Campbellite movement. But did Mr. Campbell consider himself appointed of God to produce the revolution necessary to the introduction of the millennium? Yes, so it seems; for he says, "As God has ever effected the most splendid revolutions by the most humble agents and by means the most unlikely in the wisdom of all human schools, we think it not amiss or incongruous to make an effort [at revolution], and to put our hands to the work of peace and love." Mr. Campbell gives as a reason for his acts as a reformer, that *God has ever effected the most splendid revolutions by the most humble agents!*

This is the emphatic claim of Mr. Campbell—to be himself the *agent* of God to effect the *splendid revolution* necessary to the establishment of the millennial kingdom! Again Mr. Campbell affirms, concerning his movement, that "the preparation of a people for the coming of the Lord must be the result of the restoration of the ancient Gospel and order of things." And as Mr. Campbell elsewhere claims to have restored the *ancient Gospel and order of things*, and that this restoration will result in the preparation of a people for the coming of the Lord, therefore Mr. Campbell claims to have prepared a people for the second advent of Christ, and thereby represents himself as the harbinger of Christ.

We have now shown that Mr. Campbell regarded himself as the *agent of God* and *harbinger of the millennium*;

Chy. Res.,
p. 102.

Campbell
sent of God.

Chy. Res.,
p. 300.

He prepares a
people for the
second com-
ing of Christ.

but now we come to his actual claim to have laid the foundation for the Millennial Church.

After stating that the platform of no sect is long enough, broad enough, or strong enough to bear the Millennial Church, he says: "We will attempt to show that there will be, or that there is now, a Mill. Har., vol. 1, p. 58. scheme of things presented, in what is called the *ancient Gospel*, which is long enough, broad enough, strong enough for the whole superstructure called the Millennial Church, and that it will alone be the *instrument of converting* the whole human race, and of *uniting* all Christians upon one and the same foundation." Mr. Campbell fancied that he had, by superior wisdom, discovered that the foundation or platform of the Church of Jesus Christ had been removed or destroyed; he therefore, out of charity, presents a SCHEME OF THINGS, which he is pleased to call the *ancient Gospel, as the foundation* He presents a scheme of things as the foundation. LONG ENOUGH, BROAD ENOUGH, AND STRONG ENOUGH TO BEAR THE WHOLE SUPERSTRUCTURE CALLED THE MILLENNIAL CHURCH! Is it so, that Mr. Campbell's *scheme of things* is to be the foundation of the Millennial Church? Paul, speaking on the subject of foundations, says: "Other foundation can no man lay than that is laid, which 1 Cor. iii: 11. is Jesus Christ." Now, if Paul is a good witness, the foundation was laid while the Savior was on earth; and as no other foundation can be laid, then it follows that the foundation of the Millennial Church was laid by Christ himself. The Millennial Church is no other than the church which Jesus built on the rock, against which the gates of hell has not and shall never prevail. In the millennium, the bride, the Lamb's wife, will have come up

from the wilderness to dwell with Christ, the bridegroom, for a *thousand years* in peace. Yet, in the face of Bible

truth, Mr. Campbell comes up with a *scheme of things* as the foundation of the Millennial Church! O, shame! where is thy blush? But

did Mr. Campbell really claim to be the first publisher, or advocate, of this "*scheme?*" It has already been shown that Mr. Campbell claims to have been the first advocate of the "original Gospel" since the great apostasy in the third century; but I will now give one more text from the *creed* of Mr. Campbell to show his claim to be the first publisher of the *ancient Gospel*, or the *scheme of things*, which he has made the foundation for the Millennial Church. Here it is: "The Christian

Baptist' and 'Millennial Harbinger,' being the first publication of these sentiments, contains a history of this reformation, as well as a full development of all things from the beginning."

Now, as this *scheme of things*, called the *ancient Gospel*, was to be the foundation of the

Millennial Church, and Mr. Campbell claims to have been the first to publish or present this *scheme*, therefore he claims to have first *laid the foundation of the Millennial Church*. In this text we have Campbell representing himself as the first advocate of the ancient Gospel, and also indorsing "The Christian Baptist" and "Millennial Harbinger" as standard histories in which we are to find a full development of Campbellism, as well as the history of all things from the beginning; therefore, when we quote from these works, we are quoting the best authority on the history and doctrines of the reformation of the *nineteenth century*.

The senti-
ments of the
Reformation.

Rel. Ency.,
p. 466.

The Christian
Baptist and
Millennial
Harbinger
appealed to.

In Mr. Campbell's *concluding remarks* on "The Christian Baptist" concerning his own history, he says: "To the coöperation of a few friends, under the divine government, is to be ascribed the success which has accompanied this first effort to restore a pure speech to the people of God, to restore the ancient order of things in the Christian kingdom, to emancipate the conscience from the dominion of human authority in matters of religion, and to lay a foundation, an imperishable foundation, for the union of all Christians, and for their coöperation in spreading the glorious Gospel throughout the world." In this remarkable statement concerning the design of "The Christian Baptist," Mr. Campbell calls it the "*first effort to restore a pure speech to the people of God, * * * and to lay a foundation, an imperishable foundation, for the union of all Christians.*" Among the other glorious achievements mentioned in this quotation, Mr. Campbell claims to be the *first to lay* a foundation for the union of all Christians! It is now thoroughly established that Mr. Campbell claimed to be the founder of the Millennial Church, and forerunner of the second advent of Christ.

Chr. Bap.,
p. 664.

Mr. Campbell
laid the founda-
tion of the
Christian
union.

SECTION IV.

MR. CAMPBELL CLAIMS TO HAVE INTRODUCED AND ACTUALLY SET UP THE MILLENNIAL CHURCH.

I propose to prove, by Mr. Campbell himself, in this section, that he not only represents himself as laying the foundation, but has actually introduced or set up the Millennial Church. Hear ye him: "The opinions of the orthodox are about as correct on millennial matters as they are on their systems of divinity. Their gigantic efforts to evangelize the world at the present is tending to perfect the analogy between the present and past dispensations, compassing sea and land to make proselytes, and when made, they are twofold more the children of hell."

This is the bold pretension of the reformer to know more about "millennial matters" than the "orthodox," and also the charge that those who are proselyted to the "orthodox" churches (as Mr. Campbell ironically calls other denominations) are thereby *made twofold more the children of hell*. If this charge against the orthodox be true, why, then, are Campbellites so anxious to receive these "children of hell" into their societies on that baptism which only aided to make them "children of hell" without baptizing them anew? Truly, "the legs of the lame are not equal."

Let us hear Mr. Campbell again on *millennial matters*.

Mill. Har., He says: "When we put to sea under this
vol. 5, p. 195.
The orthodox are children of hell.
N. S. vol. 4, p. 561.
banner, we had the port of primitive Christianity, in letter and in spirit, in profession and in prac-

tice, in our eye, reasoning that all the millennium we could scripturally expect was not merely the restoration of the Jerusalem Church, in all its moral and religious character, but the extension of it throughout all nations and languages for one thousand years. To prepare the way for such a development of Christianity, several things are essential: 1. The annihilation of partyism. 2. The restoration of a pure speech. 3. The preaching of the original Gospel. 4. The restoration of the Christian ordinances. 5. Larger measures of the Holy Spirit, as promised to those who seek for it in the appointed way." This is the *reformed* definition of the millennium with the means necessary to bring it about. Mark well, that Mr. Campbell here states the things necessary "to prepare the way" for the millennial glory, and, also, that all these "essential" things are included in the work which he professed to have accomplished. This, again, brings out Mr. Campbell's claim to be the harbinger "to prepare the way" for the millennial glory; and it also shows the claim actually to have performed the major part of this glorious work; for, when we read the works of Mr. Campbell, it is clearly seen that he professes, 1. *To be destroying partyism*; 2. *And to have restored a pure speech*; 3. *And to have plead the original Gospel*; 4. *And to have restored the ordinances*; 5. *And to have restored the Holy Spirit*. The proof of this last claim will be found on page 284 of this book.

So, according to this, nearly all the work of setting up the Millennial Church had been accomplished at this writing of the *Bethany Reformer*. It may be that the Campbellites will find

How to bring about the millennium.

The millennium introduced by Mr. Campbell.

more to do than they expect, in completing this work, as the *annihilation of partyism* seems to be the only work unfinished, according to Mr. Campbell, in order to the complete establishment of the millennium. But how is this part of the work progressing? Mr. Campbell said: "It is always, however, difficult to remove the rubbish without raising the dust; and the Babel repairers have always obstructed the rebuilding of the Lord's city and his earthly temple. But as the demolition of Mystic Babylon keeps pace with the restoration of Jerusalem, which is from above, our opponents will be much engaged in repairing the breaches in their open walls, and will have less time to annoy us." In this text the ministers of all the "sects" are called "Babel repairers," while Mr. Campbell, with his *disciples*, is *rebuilding the Lord's city!* Jesus Christ is pointed out by the prophets as the builder of his own kingdom or Church; but what prophet points to A. Campbell as the *rebuilder* of the Lord's city? Is it not singular that the prophets failed to mention so great a character? It may be that he was mentioned by the Savior as one of those *false prophets* who should arise and "deceive many." But did Mr. Campbell get any persons really into the enjoyment of the millennial glory while he lived on earth? Yes, Mr. Campbell seemed to think so; for he said that he knew

MILL. HAR., "at least a thousand men so much improved
vol. 1, p. 58. by the *ancient Gospel*, that all that is necessary to the enjoyment of the millennial glory and felicity, is to get a majority of society, or, if you please, mankind generally, as much under its influence as this thousand, in order to have glory to God in the highest, peace on earth, and good will among men." "All that the world

needs to its happiness, and all that is necessary to bring us into the millennial enjoyments, will be to have the *ancient Gospel* and the *ancient order of things*, clearly, fully, and faithfully propounded to us." What

The preaching of the ancient Gospel all that is necessary to the millennium.

a pity that Mr. Campbell did not favor us with the names of some of this *favoured thousand men* whom he had ushered into the millennium! Yes, we are informed that *all that is necessary to bring us INTO THE MILLENNIAL ENJOYMENTS, WILL BE TO HAVE THE ANCIENT GOSPEL AND ANCIENT ORDER OF THINGS CLEARLY, FULLY, AND FAITHFULLY PROPOUNDED TO US!* As the propounding of the *ancient Gospel* and *ancient order of things* was all that was necessary to the millennial glory, and Mr. Campbell did claim to propound the *ancient Gospel* and *ancient order of things*, therefore he claimed to have introduced the millennium! But how many did he get into the Millennial felicity? Mr. Campbell says: "*I know at least A THOUSAND MEN SO MUCH IMPROVED BY THE ANCIENT GOSPEL, THAT ALL THAT IS NECESSARY TO THE ENJOYMENT OF THE MILLENNIAL GLORY AND FELICITY, IS TO GET A MAJORITY OF SOCIETY AS MUCH UNDER ITS INFLUENCE AS THIS THOUSAND, IN ORDER TO HAVE GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, AND GOOD WILL AMONG MEN!*" *One thousand men brought by the Reformer into the millennial glory in the year 1830!* Why did he not take a few women into that favored class? But does the Campbellite Society now bear the *marks* of the Millennial Church? Are they enjoying its glory? Who will say that these so-called *reformers* form the Millennial Church? Can Rome herself boast of more daring and presumptuous claims?

How humiliating that these subjects of the millennium are willing to unite with Baptists in order to give currency to their views.

SECTION V.

MR. CAMPBELL CLAIMS TO HAVE RESTORED CHRISTIANITY.

If Mr. Campbell has performed all he claims for himself, then he deserves to be called *the great*. He far surpassed Hercules of old. This self-appointed reformer considered himself the "physician" to heal the desperately diseased bride of Christ, and the *agent* of God to restore *Christianity*, which had long been taken away from our earth. And when he applied his *severest remedies*—"the lancet," "blisters," and the "severest friction"—to the body of Christ, the Christian community, as "an experiment, to ascertain" whether the patient could be restored, he says of his own practice: "It operated

Mill. Har., vol. 2, p. 420. favorably, upon the whole, though very unfavorably to the reputation of its author as respected his 'Christian spirit.' It brought some hundreds to their senses; and as the morbid action began to yield and to be succeeded by more favorable symptoms, he gradually changed his course, and has been ever since adjusting his *modus medendi* (mode of healing) to the indications of the disease." In his "experiment" as an ecclesiastical physician, Mr. Campbell informs us that the

“*Christian Baptist*” was the *severe remedy* which he applied to the “Christian community,” or body of Christ, in order to *restore* it to life again. He did not apply the word of God, but the “Christian Baptist,” or his own writings, as the great panacea to heal all the maladies of the whole Christian community. This physician of world-wide fame proposes to *change* his *mode of healing* to the indications of disease, and his disciples have implicitly followed the example of the president of this Bethany ecclesiological medical school. They have changed their policy somewhat, but not their views; they invariably use that nostrum compounded in the Bethany mortar as the healing balm. The title of one of these Bethany compounds—whether it is best to call it a pill, blister, or emetic, I will not decide—is *Christianity Restored*. This compound seems to be composed of the essence of Popery, the extract of Peditism, and the juice of Phariseism. To speak without a figure, the title of this book exhibits the claim of Mr. Campbell to have *restored Christianity*, or the kingdom of Christ.

How wonderful that Mr. Campbell should have succeeded in restoring Christianity, when Jesus Christ, with all the power of heaven and earth, failed to keep it alive! If Christianity was dead, and the Lord’s city destroyed, as Mr. Campbell teaches, was not the meaning of the Christian institution still preserved with a few favored individuals? Mr. Campbell affirms that “the meaning of this institution [the Christian] has been buried under the rubbish of human traditions for hundreds of years. It was lost in the dark ages, and has never been, till re-

Mr. Campbell applies the Christian Baptist as the medicine to cure the Church.

Chr. System,
p. 180.

Of the Christian institution.

cently, disinterred." From this it appears that Mr. Campbell not only claimed to have *restored Christianity*, but to have disinterred, or dug up, the very meaning of the Christian institution, which had been "lost" and "buried" *for hundreds of years*; and, as a matter of course, if it had been buried so long, it must have also been *dead*!

If Mr. Campbell has really performed all the feats claimed in these bold assertions, then he is, next to Jesus Christ, the greatest man that ever lived on earth. Such pretensions are as unreasonable and unscriptural as the finding of the golden plates of Nephi by Joe Smith. Again Mr. Campbell says: "I do, indeed, con-

Mill. Har.,
vol. 5, p. 251.

tend for the restoration of the original Gospel and order of things, and do think that no sect

No sect has
the Gospel.

in Christendom has the one or the other." If this statement is correct, then all out of the

pales of Campbellism are destitute of the original Gospel and order of things, for he represents all parties as "sects" that fail to coincide with himself. How do these daring claims comport with the declarations of Scripture that the Church and kingdom of Jesus Christ should continue unmoved by all the powers of earth and hell?

SECTION VI.

MR. CAMPBELL CLAIMS TO HAVE COMMENCED FROM NOTHING TO REBUILD THE LORD'S CITY.

If Mr. Campbell had admitted that the true foundation of the Church was still unimpaired, and a few faithful advocates of the truth standing on it, then he could not have claimed all the glory of being the founder of the Millennial Church; but if he could make it appear that the meaning and foundation of the Christian institution, with the ancient Gospel, had all been either lost or destroyed, so that it was necessary to commence from nothing in the work of reformation, then the more glory would attach to the *reformer*. To make this appear, Mr. Campbell said: "For if in our infancy and imbecility we have, in the face of all their opposition and united efforts, risen in a few years from nothing to many myriads, it is not to be imagined that they can stay our progress, or succeed in a course in which only disaster and ruin has marked their every step." Mr. Campbell was here speaking of the *reformation of the nineteenth century*, which, in other places, he calls the kingdom of heaven, the Lord's city, the Millennial Church, and Christianity restored. He boasts of having *risen in a few years FROM NOTHING TO MANY MYRIADS!*

Mill. Har.,
vol. 5. p. 106.

To gather
his Church.

Yes, Campbellism started in the nineteenth century "from nothing;" therefore, it is not the institution founded by Jesus Christ while on earth. The Campbellite Society, as an organized body, is not at this date, 1866, forty years old.



It is impossible for this society to be the kingdom of Christ, for Campbellites themselves admit that Christ's kingdom was set up on the day of Pentecost, and that their own society was formed in the nineteenth century, less than forty years ago; therefore, the Campbellite Society is not the Church of Christ, themselves being judges. In his debate with Mr. Rice, Mr. Campbell boasts as follows: "Here is the Presbyterian Church, with its Camp.-Rice Debate, p. 473. eighty ministers, its eight thousand and less members, after the labors of more than It is founded on nothing. half a century. In one-third of that time the cause we plead, notwithstanding our feebleness, and all the errors and accidents incident to a new commencement; and without colleges and schools of learning; without the aid of hoary veterans in policy, prudence, and sage experience; by the force of this simple story of God's Messiah, and his love depicted in this mighty Pentecostian Gospel, and under the star of Jacob—led, guided, aided, and blessed—from nothing have, in less than twenty years, outnumbered this old, learned, and well-disciplined host some five to one." Here Mr. Campbell boasts that, in his "new commencement," he started "FROM NOTHING," and had outstripped the Presbyterians some five to one. It looks very reasonable that that which starts *from nothing*, and is only the creature of human wisdom, will, at last, come to *nothing*.

SECTION VII

MR. CAMPBELL CLAIMS TO HAVE RESTORED THE HOLY SPIRIT.

Mr. Campbell remarks on this subject that Mill. Har., vol. 2, p. 307. “a return to the whole institution, in principle and practice, in sentiment and behavior—we say, the ‘*whole institution,*’ without addition or subtraction, and without any new modification—is indispensable to the restoration of that holy spirit which filled the first saints with righteousness, peace, and joy.” What spirit filled the first saints with righteousness, peace, and joy? It could have been none other than the Holy Spirit; for Paul says, “The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.” Rom. xiv: 17. But Mr. Campbell affirms that the *return to the whole institution of the Gospel is indispensable to the restoration of the Holy Spirit which filled the first saints with righteousness, peace, and joy*; and as that holy By restoring the institution or kingdom. spirit was none other than the “Holy Ghost,” or Holy Spirit, therefore Mr. Campbell claims to have restored the Holy Spirit. If this claim is correct, then the *reformation is indispensable to the restoration of that Holy Spirit which filled the first saints!* This is in keeping with Mr. Campbell’s views, stated elsewhere. He says: “In the kingdom into which we are born of water, the Holy Spirit is as the atmosphere Chy. Res., p. 274. in the kingdom of nature—we mean that the influences of the Holy Spirit are as necessary to the new life as the atmosphere is to our animal life in the kingdom of nature.”

As none can breathe the atmosphere till they are born naturally, even so, no man can enjoy or breathe the atmosphere of the Spirit, which dwells alone in the kingdom into which we are born by water, till born of water! But when this kingdom apostatized and became a den of thieves, then there was no place on earth for the Holy Spirit to dwell. But when the *Bethany Reformer* was so kind as

By restoring to commence *from nothing* and restore the king-
the kingdom. *dom*, and rebuild the Lord's city, then the Holy Spirit returned to dwell in the restored kingdom! In this way Mr. Campbell conceived that he had performed the work necessary to the *restoration of that Holy Spirit which filled the first saints!* Such presumption is scarcely equaled in the annals of Rome. That Holy Spirit which filled the first saints was promised to abide "forever." He was to remain with the disciples always,

Mill. Har., even to the end of the world. "But," says
vol. 2, p. 308. Mr. Campbell, "such a profession would make a new sect, or, rather, revive an old one." Yes, Mr. Campbell is entitled to all the honor or blame that

And made a attaches to the *sect-maker*. But the modesty
new sect. of Mr. Campbell would say, "*or, rather, revive an old one.*" How could this be, when he avows that he started from nothing to "*make a new sect.*" If *nothing* was the foundation, then it was a work of creation; it was not the revival of an old sect. But what more does Mr. Campbell claim to himself as a reformer? He claims to be the first advocate of the true meaning and design of baptism in America. He says:

Mill. Har.,
N. S., vol. 2, "I received from Mason County, Kentucky,
p. 86. from one of my earliest friends and acquaintances in the State, a gentleman who heard, with extra-

ordinary attention, my whole debate on baptism in 1823, *when its true meaning and design were for the first time promulgated in America.*" The honor of the discovery of America belongs to Columbus, but Mr. Campbell claims the credit of being the first to set forth *the true meaning and design of baptism in America!* This was in his debate with Mr. Maccalla in 1823.

In this chapter we have seen that Mr. Campbell *claims to have been the harbinger of the Millennium; to have laid the foundation and set up the Millennial Church; to have restored Christianity; to have commenced from nothing to rebuild the Lord's city; and to have restored that Holy Spirit which filled the first saints!* And all this is only a part of the great work which he professed to have accomplished. We have already shown that the kingdom of heaven was set up by the God of heaven as foretold by the prophets, and that Jesus Christ declared that he would build his own Church, against which the gates of hell should not prevail; so, whatever may be said in *favor of this new sect*, it can not be the Church of Christ. It would be as reasonable to contend that Mr. Campbell was himself Jesus Christ as to contend that a society which he started and set up *from nothing* was the Church which Christ set up. *We do not believe that any society set up recently by uninspired men can be a kingdom or Church of Christ. We believe, from the Word of God, that the true Church of Christ has been perpetuated from the time of Jesus Christ till now. If that kingdom has failed at any time, then the Bible is not true, for the Bible declared that it should stand forever.*

CHAPTER V.

SALVATION ALONE IN THE CAMPBELLITE SOCIETY.

1. Mr. Campbell teaches that none can enjoy the remission of sins out of the society which he has restored.
2. He teaches that none can enjoy the influence of the kingdom unless they unite with the reformation.
3. Mr. Campbell teaches that salvation alone is to be obtained in the restored kingdom.

SECTION I.

MR. CAMPBELL TEACHES THAT NONE CAN ENJOY THE REMISSION OF SINS UNTIL THEY JOIN THE SOCIETY WHICH HE HAS RESTORED.

I AM, by no means, responsible for the many contradictions found in the productions of Mr. Campbell; neither is it my duty to try to reconcile him with himself. After this great ecclesiastical Hercules having explored the crumbling ruins of his fallen Pedobaptist temple, and gathered "*materials*" therefrom out of which he reared the superstructure which he called the Millennial Church, then from the dizzy height of his self-exaltation he hurled his thunderbolts against the "sects," and threatened them with eternal damnation unless they would *reform* and enter his *restored* kingdom. He has been followed by the large number of his disciples in his treatment of the "sects." I will now pre-

sent a few texts from the reformer himself to show that he supports my proposition at the head of this section. He says: "Remission of sins, or coming into a state of acceptance, being one of the present immunities of the kingdom of heaven, can not be enjoyed by any person before immersion. As soon can a person be a citizen before he is born, or have the immunities of an American citizen while an alien, as one enjoy the privileges of a Son of God before he is born again."

Mill. Har.
Extra No. 1,
p. 34.

The *Reformer* here teaches that the *remission of sins* can not be enjoyed by any person before coming into the kingdom of heaven, and also that baptism, or being born again, introduces persons into that kingdom. He teaches, in other places, that the society which he has formed is the kingdom of heaven. I have already shown that Mr. Campbell regarded all the "sects" as forming "the apostasy," and that he had from nothing restored the Lord's city or kingdom. Now, if Mr. Campbell's *restored kingdom* is the only kingdom of Jesus on earth, and the remission of sins can not be enjoyed before immersion, or coming into the kingdom, then it follows that no person can enjoy the remission of sins without coming into the Campbellite Society. Mr. Campbell teaches that immersion is the act of naturalization; for he says, "You must be naturalized, or adopted as a citizen, or what we call being born again."

Only enjoyed
by Campbell-
ites or in the
Campbellite
society.

Mill. Har.
Extra No. 1,
p. 32.

It is one of the fundamental principles of Mr. Campbell, that *immersion* and the *new birth* are identical, as will be shown in another place. Then, it legitimately follows that if Campbell's Society is the

kingdom of Christ, and baptism is the oath to that kingdom, where alone the remission of sins is enjoyed, then those who are not inducted into the Campbellite Society are not in the enjoyment of the remission of sins, and are aliens and foreigners from the kingdom of Christ. Is it true that a society whose foundation was laid by Mr. Campbell in the *nineteenth century* can be the only place where the remission of sins can be obtained? No! For we are taught by Christ himself that all the true believers are children of God, and, therefore, enjoy the pardon of sins.

SECTION II.

MR. CAMPBELL TEACHES THAT NONE CAN ENJOY THE INFLUENCE OF THE KINGDOM OF GOD UNLESS THEY GO INTO THE REFORMATION.

Mill. Har.,
vol. 2, p. 53.

On this point Mr. Campbell says: "No person can enjoy the influence of a government under which he does not live. We must live in the kingdom or under the government of Jesus Christ, if we would enjoy the blessings of his reign. Hence the The only ancient order of things is as necessary to the kingdom of happiness of the disciples as the ancient Gospel to bring men into the only kingdom of Jesus on earth. earth. Jesus which exists on earth."

First. In this text it is taught *that none out of the kingdom of Christ can enjoy the blessings of his reign.* The pardon of sins is one of the blessings of his reign; therefore, if the Campbellite Society is the kingdom of

Christ, then none but a Campbellite can enjoy the pardon of sins!

Second. It is here taught that "the ancient order of things" is essential to the happiness of the disciples; but Campbell teaches that no other society observes the *ancient order of things*, therefore none but Campbellites enjoy the happiness offered in the Gospel!

Third. It is also taught in this text *that the ancient Gospel is essential to bring men into the only kingdom of Jesus which exists on earth.* And he elsewhere teaches that from the *great apostasy* in the third century to his own time, none had plead the ancient Gospel, and, also, that no other society now pleads the ancient Gospel; therefore, according to this, none are in the kingdom of Jesus except Campbellites! Such are the conclusions from the teachings of the Campbellites.

In order to show that I am not mistaken in stating that the Campbellites claim to be the only advocates of the original Gospel and order of things, I here give the words of Mr. Campbell. He says: "There is not one voice in all the world outside of the boundaries of the present reformation calling upon the people to return to the original Gospel and order of things." Mr. Campbell informs us that the original Gospel is essential to bring men into the only kingdom of Christ on earth, *and that there is not one voice outside of the reformation calling men to this Gospel*; therefore we can not get into the only kingdom of Jesus on earth unless we join the Campbellites; for they call this *new sect* of Mr. Campbell's the only kingdom of Jesus on earth. But how must we be translated into this only kingdom of Jesus

Mill. Har.,
vol. 5, p. 374.

on earth? Mr. Campbell says: "Into Christ is a phrase only applicable to conversion, immersion, or regeneration, or what is called putting on of Christ, translation into his kingdom, or submission to his government." From this it is evident that any immersion that fails to introduce the subject into the only kingdom of Jesus on earth, or into Campbellism, can be of no value in saving those who submit to it; for the Campbellites contend that their society is the only kingdom of Jesus on earth. How, then, with these views, can the Campbellites, with any show of consistency, receive the immersions of Baptists? Do they think that Baptist immersions introduce the subjects into the only kingdom of Jesus on earth? If not, why are they so anxious to get those who, according to themselves, were only made members of Antichrist by their baptism? The Campbellites receive members on a baptism which only placed the subject in the kingdom of Antichrist, according to their own testimony! Such is the consistency of the *current reformation!* They rest the validity of Baptist baptisms on the whim of the candidate; they denounce the Baptist denomination as Antichrist, and, at the same time, they admit the validity of their baptisms by receiving all the members that they can get on such baptism. Mr. Campbell says on this point: "We have hitherto thought, and yet think, that when an immersed person presents himself an applicant for admission into any particular congregation, having either oral or written testimony of having been an orderly member of a Baptist community, he ought forthwith to be received, his application being evidence of his desire to submit to the institution of the Messiah as laid

Mill. Har.,
vol. 6, p. 566.

Its validity
depends on
the candi-
date.

down in the statute-book—the New Testament. If himself is satisfied with his immersion, the Church has no liberty, or is under no precept or obligation, to demand reimmersion for its satisfaction.”

Yes, “*if himself is satisfied with his immersion*” received from the Baptists, he must be “*forthwith*” received into this society, which claims to be the only kingdom of Jesus on earth; but if he is not satisfied with his baptism, then he must be treated as an unbaptized person, and be *reimmersed*. Thus the Campbellites make the most important of Christ’s commands, as they esteem baptism, to rest for its validity on the ignorance or superstition of the candidate! Such is the practice of the Campbellites! A baptism without the sanction of Jesus, without the proper design—which only introduces the subject into the kingdom of Antichrist, and which is declared by Mr. Campbell to be null and void—is made valid and scriptural because the candidate is “satisfied” with it! Yes, an ordinance of Antichrist becomes pleasing to Christ if the subject *is satisfied* with it! Why not receive the brother who is only sprinkled in infancy, provided that he “*is satisfied*” with his sprinkling? How did Mr. Campbell regard immersions performed with a wrong design? He says: “As we have then but one Lord, one faith, and one baptism, and that baptism ‘*is for the remission of sins,*’ to give us, through faith and repentance, a solemn pledge and assurance of pardon, any other baptism is a human invention, and of no value, wanting, as it does, the sanction of the Lord Jesus who ordained it:” According to this position of the *Reformer*, any baptism that does not give

Camp. on
Bap., p. 257.

Immersion
that do not
assure pardon
a human in-
vention.

a pledge of pardon is a *human invention, and of no value*; yet he will advise the reception of this *human invention* as equal to the institution of Jesus, if the subject "is satisfied" with it! Have the Campbellites the Popish power to make holy that which is in itself unholy? Baptists do not baptize in order to the pardon of sins: therefore, according to Mr. Campbell, such administrations are of human invention, and of no value; but, to get a member, he will take a human invention as equal to the ordinance of Jesus Christ! The ordinances of Jesus are not made to depend for their validity on the ignorance or superstition of any one. The baptisms performed by Baptists have the sanction of Jesus, or they have not; if they have not this sanction, all the Campbellites in the world can not make them valid.

SECTION III.

MR. CAMPBELL TEACHES THAT SALVATION IS ALONE TO BE OBTAINED IN HIS RESTORED KINGDOM.

This is a point of paramount importance. Where can salvation be found? Mr. Campbell says: Chr. Bap., p. 521. "Knowing that the efficacy of his blood is to be communicated to our consciences in the very way which God has pleased to appoint, we stagger not at the promise of God, but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut; the shell is there, but the

We must believe that the blood of Jesus comes in contact with our consciences in immersion.

kernel is wanting." In this we learn that we must know and believe *that baptism brings the blood of Jesus in contact with our consciences*, otherwise *immersion* is a blasted nut, only a shell! Then the immersions of the Baptists are all of no value, only *blasted nuts*; but by virtue of the holy sanction of Campbellism these *shells* may be made to answer the place of the genuine fruit. And as the Campbellites claim to be the only people who know the true design of baptism, then they must be the only people who enjoy the benefits of the sacred ordinance. I have already shown that they claim to be the only people who have the *ancient order of things*; and as they teach that this *ancient order* is essential to salvation, therefore it is certain that they teach that salvation is alone to be obtained in their *restored* society.

Mr. Campbell claimed to have *disinterred* the *meaning* of the Christian institution; and he also taught that none outside of the reformation were pleading the original Gospel; and as the knowledge of the design of immersion is necessary to its validity, therefore the Campbellites are the only people who have valid immersion and salvation, or the pardon of sins.

As I have shown before, Mr. Campbell says: "I do, indeed, contend for the restoration of the original Gospel and order of things, and do think that no sect in Christendom has the one or the other." Now, by this claim, as no sect but the Campbellites have the *original Gospel and order of things*, and *this original Gospel is essential to bring men into the only kingdom of Jesus on earth*, therefore none are in this *only kingdom of Jesus on earth but the Campbellites, and, consequently, none are*

Mill. Har.,
vol. 5, p. 251.

Salvation
alone in the
Campbellite
Society.

in a saved state but themselves! These are some of the high pretensions of Campbellism, of the reformation of the nineteenth century. It has ever been the custom of those who have placed themselves at the head of so-called churches, or have founded new societies, to attach *saving efficacy to the Church*. In fact, this is the principal means in the hands of the Romish clergy by which they hold their superstitious subjects in bondage. The people are made to believe that their eternal destiny is made to depend on their standing in the Church, and they, therefore, tamely submit to their lordly rulers for fear of the anathemas of the so-called Church. And the Campbellite Society has inherited this pillar of popish superstition, and made it a fundamental doctrine of the society. They ascribe salvation alone to the Church of Christ, instead of making it depend *alone* on Christ himself. Notwithstanding all the honors which belong to the kingdom of Jesus, that kingdom is not the Savior of men. And it is an act of superstitious idolatry to look to the Church instead of Jesus Christ for *salvation*.

And that society which arrogates to itself the power to confer salvation through her ordinances, has assumed one of the manifestations of *Antichrist*. If there was no other proof that the Campbellite Society was in the ranks of Antichrist, this claim alone would identify it as one of the mystic daughters of Babylon. Mr. Campbell brought this dogma from the "ruins" of his Pedobaptist temple, and made it the chief corner-stone of the reformation. It was on this false assumption of saving efficacy in the Church that Rome arose to her mighty power, and fulminated her bulls of excommunication against all who dared to disregard her mandates.

The Church of Christ was not intended to be the *Savior*, but for the concentration of Christian influence or moral light. The candle must first be lighted and then placed on the candlestick, not placed on the candlestick in order to light it. The kingdom of Jesus is the fold for the sheep, where they are fed by the Good Shepherd, and preserved from many dangers; the sheep are not put in the fold to make them sheep, but because they are sheep. But this new fold of the nineteenth century, the *reformed fold*, proposes to take goats and put them in the fold in order to make sheep of them! This doctrine of Church salvation is the veriest priestcraft, and would direct the awakened sinner to the Church for salvation instead of *Jesus only*.

The Campbells bring sinners into the Church to make them Christians.

Now, if the claims of Campbellites be true, that salvation is alone to be had in their society, then it would follow that prior to the year 1827 none have been saved since the apostasy in the third century, because, according to Campbellism, there was no true kingdom in which salvation could be found. And, according to this view, all the mighty host of martyrs who fell in this long period, died out of the Church, and must have perished according to the Campbellite theory. It is necessary that this popish fallacy of *salvation alone in the Church* be exposed to the view of all; therefore, I will now introduce, in conclusion, a few texts of Scripture to show that salvation does not depend on church membership.

+ *First. Salvation is bestowed through faith; for Jesus said, "For God so loved the world that he gave his only begotten Son, that whosoever*

John iii: 16

believeth in him should not perish, but have everlasting life." Here *everlasting life* is promised to every *believer*, not to every church member. 2008

Again: "He that believeth on him is not condemned." From this it is certain that the sentence of condemnation is passed for want of faith, not for want of church membership. And it is said in another place, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." We are not justified by church membership, but by *faith*.

John iii: 18. Again: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." It is *by grace, through faith*, and not through the Church, that *we are saved*. Time would fail to speak of all the Scriptures on this important point, as showing that salvation is a personal matter, depending on the *grace* of God, and is always bestowed through faith on the adult. It is a deplorable truth that there are many in the kingdom without the oil of grace in their hearts, and many who "offend," who are to be gathered out of the kingdom at the last day. Many false teachers have crept in unawares, to spy out our liberty and try to bring us into bondage. The human heart seems prone to embrace this error that *salvation* belongs to the Church. This causes many nominal professors to rest easy in the Church, though they exhibit none of the fruits of true religion. It is very necessary to guard these points well. I would not depreciate the Scripture claims of the Church of Christ to be the light of the world, the salt of the earth, and the bride of Jesus Christ. There are peculiar duties and trials which now belong to the true

Church of Jesus Christ; and there are honors and glories in store for her which the most fertile mind has never yet conceived. May God help us all to examine ourselves to see whether we are in the faith, that when Christ comes to make up his jewels on the earth, we may be ready to go in with him to the marriage of the Lamb. Reader, have you experienced the *love* of God shed abroad in your heart by the Holy Spirit, or are you depending on your standing in the Church for salvation? It is the imperative duty of every true child of God to cast his lot, not with the Campbellites, or any modern *sect*, but with that persecuted people who have been everywhere spoken against from the time of Christ until now. Yes, we ought to unite with this people though it costs the loss of all things earthly. May the *Holy Spirit* direct us into all truth. Amen.

CHAPTER VI.

CAMPBELLITE REPENTANCE.

1. The Campbellite Repentance is only a Reformation.
2. Campbellite Repentance is produced without the aid of the Holy Spirit.
3. Campbellite Repentance is without Prayer.
4. Campbellite Repentance is without Mourning.
5. Campbellite Repentance is without godly sorrow or any acts of devotion.
- + 6. Campbellite Repentance begins and ends in Immersion.

SECTION I.

THE CAMPBELLITE REPENTANCE IS ONLY A REFORMATION.

MR. CAMPBELL seems to have been determined to make a radical change in the whole course of religious teaching by his reformation. He was not willing to follow the beaten path of his predecessors, but he aimed at a complete *reformation* in theory and in practice. He aspired to something *new* and *striking*; for he says that his own efforts at reformation "introduces

Mill. Har., a change in the whole course of religious instruction, as new and striking as was the Baconian philosophy when first applied to the dogmas of the schools, founded on the oracles of Plato and Aristotle."

Mr. Campbell did not stop at the correction of a few articles in religion, *but* MAKES A NEW AND STRIKING CHANGE IN THE WHOLE COURSE OF RELIGIOUS TEACHING!

Campbell has changed the whole course of religious instruction.

This change was as radical as the change made by the Baconian philosophy when first applied to the dogmas of the schools. This is the claim to have changed the whole course, every point, of religious instruction. If this is true, then he is not with us on any point of doctrine; but he has invented a *new and striking* change in all the teaching. And as he has changed all the course of instruction, he has also changed the course of repentance; and he has invented a "new" theory of *repentance*, as foreign from the Bible as the dogmas of the Platonian school. Mr. Campbell uses the word *reformation* in lieu of the word *repent*. He says: "It [repentance] is actual 'ceasing to do evil, and learning to do well.' This is '*repentance unto life*,' or what is truly called *reformation*. Such is the force of the command, 'Repent, every one of you.'"

Chr. Sys.,

p. 53.

It is readily admitted that all who truly repent likewise *reform*, but all who *reform* do not repent in the Bible acceptance of that term. For this reason, the word *reform* is not a suitable word to indicate the change denoted by the word *repent*. The word *repent* denotes the exercise and change of mind, while the word *reformation* denotes the external act of turning. The repentance enjoined in Campbellism is only the outward reformation. This is seen in his own language, for he says: "Now, this *reformation* of which we speak is the first fruit of believing, and hence the first act of reformation which

Only an outward reformation.

Chr. Bap.,

p. 467.

The first act of Campbellite repentance is immersion. was intended in the apostolic addresses to the Jews and Gentiles, was to be immersed in the name of the Lord Jesus.”

Mr. Campbell has not only changed the teaching in regard to repentance, but he has even changed the relative order of *repentance* and *faith* as set forth in the Bible. This will be examined in the next chapter. The Campbellites are not satisfied with the change in the commands themselves, but they must *reform* the order of the commandments also.

In the above quoted text it is seen that in the *repentance*, or *reformation*, of Campbellism, the first act is *immersion*! The Campbellite repentance enjoins no act or duty, either public or private, except baptism; so the repentance or reformation of the Campbellites is only an outward performance. This will be further shown under the following sections.

SECTION II.

THE CAMPBELLITE REPENTANCE IS PRODUCED WITHOUT THE AID OF THE HOLY SPIRIT.

It appears, from all the teachings of Campbellites, as well as that of Mr. Campbell himself, that they consider repentance entirely a work of the creature, unassisted by the aid of the Holy Spirit. Mr. Campbell says on this subject: “The Spirit is not promised to any persons out of Christ; it is promised only to them that believe in and obey him. These it actu

ally and powerfully assists in the mighty struggle for eternal life. Some, indeed, ask, Do Christians need more aid to gain eternal life than sinners do to become Christians? Is not the work of conversion a more difficult work than sanctification? Hence they contend more for the work of the Spirit in conversion than for the work of the Spirit in sanctification. This, indeed, is a mistaken view of the matter." So, with the Campbellites, it is a *mistaken view* that sinners need the aid of the Holy Spirit in conversion. And it is here stated that *the Spirit is not promised to any persons out of Christ*, to any unbaptized persons; and as repentance is prior to immersion, therefore there can be no aid of the Spirit in *repentance*. Then we find that the repentance of Campbellism is entirely a human work, without even the aid of the Holy Spirit at all. In conversion men are said to be born of the Spirit: "So is every one that is born of the Spirit." When one *is born of the Spirit*, he certainly is *aided by the Spirit*.

Is without the aid of the Holy Spirit.

John iii: 8.

The Campbellites seem to want all the honor of the conversion of sinners to themselves, and to do this they must exclude the Holy Spirit from the work. Here is the language of Mr. Campbell on this point. He says: "Christians must learn that the conversion of the world is the honorable employment to which the Lord has called them; and that they may have the whole honor of this great work, he has sent neither apostles, prophets, nor angels to assist them since he established the Church in the world."

Mill. Har., New Series, vol. 1, p. 271.

Man has all the honor of conversion.

Yes, the Campbellites claim "THE WHOLE HONOR" OF

THE CONVERSION OF THE WORLD; *therefore* they will not admit the Holy Spirit to a part in this work! We learn from the Savior that the Holy Spirit is given to them that ask God for his assistance. Listen: "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." This is the promise of the Holy Spirit to *them that ask him*, not merely to the baptized.

And again: the Spirit is the agent to wield the sword, the word of God, in the conversion of sinners; and, therefore, as the Holy Spirit slays the sinner by the word, then he aids in that great work. Again it is said:

Acts xi: 18. "Then hath God also to the Gentiles granted repentance unto life." And again: "If God

2 Tim. ii: 25. peradventure will give them repentance to the acknowledging of the truth," and that Esau

Heb. xii: 17. "found no place for repentance, though he sought it carefully with tears." Do these

Aid of the Spirit necessary. passages teach that the repentance of the

Bible is a work without divine assistance, without the aid of the Holy Spirit? God *grants* and *gives* repentance to those who seek him with the whole heart. They are aided by the Holy Spirit even in repentance, and that repentance which is unaided by the Spirit of God is *not unto life*. The Campbellite repentance is without the aid of the Spirit, therefore the repentance of the Campbellites is *not unto life*.

SECTION III.

THE CAMPBELLITE REPENTANCE IS WITHOUT PRAYER.

The Campbellites sometimes talk of a repentance between faith and baptism, but they have never been able to tell of what it consists. Mr. Campbell says: "And here it is worthy of notice, that the Apostles, in all their speeches and replies to interrogatories, never commanded an inquirer to pray, read, or sing as preliminary to coming; but always commanded and proclaimed immersion

Mill. Har. Extra, No. 1, p. 35.

Without prayer.

as the first duty to be done after a belief of the testimony." Here is the testimony that the repentance of Campbellism is entirely destitute of *prayer*. The sinner must not even *pray, read, or sing* before immersion! Again: in an article written by one Mr. Winans, and indorsed by Mr. Campbell, it is said, "That in the kingdom of God there are two institutions appointed for the remission of sins—the first, (baptism,) for the benefit of aliens; the second, (petition,) for the benefit of subjects.

Mill. Har., vol. 5, p. 81.

The unbaptized not to pray.

That no apostle, nor other inspired teacher, or, to speak after the manner of men, that no officer of God's government ever directed an alien to the latter institution; (petition or prayer); nor did they ever direct a subject to the former institution (baptism); they uniformly directed aliens (unbaptized persons) to be baptized, and subjects (baptized persons) to petition." Here Mr. Campbell, indorsing the writer, says *that no inspired TEACHER EVER DIRECTED AN UNBAPTIZED PERSON TO PRAY!* Now, *if he had said that no Campbellite ever directed the unbaptized to pray*, he would have come

much nearer to the truth in the case. Then it is absolutely certain that the repentance of the Campbellites is *without prayer*. But a repentance which is destitute of prayer is not the repentance of the Bible; therefore, the Campbellite repentance is not the repentance of the Bible. But is it the duty of unbaptized persons to

Luke xviii: 13. pray? Jesus said that "the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying,

Sinners did pray. The publican. "God be merciful to me a sinner." Yes, this "sinner" went down from the temple "justified" in answer to prayer, though he had not been baptized. This is the word of Jesus Christ against that of the Campbellites. Let God be true, if it makes every man a liar. And also the thief, *a sinner*, an unbaptized person, prayed acceptably; for it is said of him,

Luke xxiii: 42, 43. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day thou shalt be with me in paradise." If Campbellites are right

The dying thief. in discarding prayer from their *reformed repentance*, then the dying Savior would have answered differently, and told the thief that it was not lawful for the unbaptized to pray; but as he answered the prayer of the thief favorably, then it follows that it was right for him to pray; and if it was right for the thief to pray, then it is right for any other sinner to pray for mercy. I call attention to the memorable day of Pentecost, to the language of Peter himself. Peter

Acts ii: 21. said in his sermon: "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." This prediction of the

prophet Joel was now fulfilled, *that whosoever shall CALL on the name of the Lord shall be saved.* The prayer of faith is calling on the name of the Lord; therefore, *salvation was offered in answer to prayer, even on the day of Pentecost.* The Camp-

Peter made prayer the duty of the unbaptized.

bellites do not inform the people in their preaching *that prayer for salvation was enjoined on the unbaptized on the day of Pentecost.* Again: an angel from heaven, sent in answer to the prayer of an unbaptized person, said to Cornelius: "Thy prayers and thine alms are come up as a memorial before God."

Acts x: 4.

This messenger from heaven tells an unbaptized man that his *prayers* had reached heaven; and in the face of all this, the Bethany Reformer contradicts the angel by denying the right of the unbaptized to pray at all!

The prayer of Cornelius was heard before he was baptized.

There is no duty more clearly and forcibly set forth in the Bible than that *all men every-where* ought to pray to God. I have now given the testimony of Jesus Christ, of Peter, and of the angel, that the prayer of the unbaptized is pleasing to God; and if the Campbellites will not hear them, neither will they be persuaded though one rose from the dead. Yet, with this flood of light on this subject, Mr. Campbell says: "As well, as reasonably might you pray for loaves from

Chy. Res., p. 247.

heaven, or manna, because Israel eat it in the desert, as to pray for pardon, while you refuse the remission of your sins by immersion."

HEAR IT: AS WELL, AS REASONABLY MIGHT YOU PRAY FOR LOAVES FROM HEAVEN, AS TO PRAY FOR

No prayer before immersion.

PARDON BEFORE IMMERSION! *Is not this reformation? Reformed repentance without prayer!*

But it has been hinted that the "Disciples" have changed on this point, and are now sound on repentance. Brother Jeter, in his *Campbellism Examined*, intimated that the Campbellites had changed for the better on this point; but Mr. Lard, *indorsed by Campbell*, corrects the mistake of Brother Jeter thus: "We assert now, as we

Lard's Re-
view of Jeter,
p. 173.

The denial
of the duty of
sinners to
pray a capital
item in the
reformation.

have ever done, that there is not one passage in the Bible which, during the reign of Christ, makes it the duty of an unbaptized person to pray. Mr. Jeter is greatly mistaken if he supposes that we cherish not this as a capital item. * * * We do say, with singular emphasis, that it is *no. the duty* of the sinner, the unbaptized, to *pray for the remission of his sins*; that it is not made his duty to do so by the Bible, not even by implication."

This last edition of *Campbellism* was published in 1857, by the direction of Mr. Campbell. Will any of our "reunion" brethren say that *Campbellism* has improved on the article of prayer? Yes, modern *Campbellism*, as well as at the beginning, makes the denial of the duty of the *sinner to pray "a capital item"* in the reformation; and those who teach the sinner to pray are denominated "blind guides," and the practice is re-

Lard's Re-
view, p. 174.

To teach the
sinners to
pray a gross
and fatal illu-
sion.

garded, "Of all the gross and fatal delusions of Protestants, there are few we can deem worse than this." Then it is a capital item in the reformation to restrain the sinner from prayer. I have shown that the *Campbellite* repentance is wholly destitute of *prayer*. Any repentance destitute of prayer is not the repentance of the Bible; therefore the *Campbellite* repentance is not the

Bible repentance. Jesus says, they that ask shall receive, they that seek shall find, and to them that knock it shall be opened. Let us obey God rather than man.

SECTION IV.

THE CAMPBELLITE REPENTANCE IS WITHOUT MOURNING ON THE ACCOUNT OF SIN.

This improved repentance is altogether without *mourning* for sin; in fact, the *reformed* preachers make a great deal of sport of the practice of *mourning* on the account of sin. They inherited this practice of scoffing at the penitence of the *mourner* from their father and founder, Mr. Campbell. He scoffs thus: "Is there knowledge, faith, or repentance in a mourning-bench, an anxious-board, a sheaf of straw, or an altar of wood? Is there light, or love, or piety in noise, and tumult, and shouting. * * *

And do they not use many prayers, sing many songs, and hold many meetings for the illumination of those who wish to be converted? All this and much more may be conceded, and yet the theory and the practice are without warrant, or favor, or support from the oracles of reason, of law, or of Gospel." This is only a sample out of the many scoffs found in the pages of the reformation against mourning. The great *hue and cry* of the reformers is against the "mourner's-bench" practice as the sum of all delusions, if not of villainies; they ask for the Bible authority for the

Mill. Har.,
New Series:
vol. 5, p. 246.

Campbell
scoffs at the
mourner's
bench.

bench! This is the poorest sophistry in the world. With the same show of common sense, we could ridicule the *doctrine* of the *reformation* on the ground that the disciples of Mr. Campbell use *benches* to sit on in the congregation. We could call aloud on the Campbellites for the *Bible authority* for the bench, and ask, "Is there knowledge, faith, or repentance in a bench?" Again: the Campbellites in the country sometimes have pegs driven into the trees to tie their horses while at worship. Now, with the same propriety that they make such an ado about the *mourner's bench*, we could brand them with superstition for following a custom so foreign from the Bible. We could then challenge all the champions of Campbellism to the defense of the scripturality of the Campbellite *pegs!* As to houses of worship, pulpits for sophistry. preachers, benches, etc., there is no Bible warrant for any of them; neither are they a part of the Gospel institution. But, to come at the point of difference between us, every person of common perception must know that it is not the *bench* which is so obnoxious to Campbellite wrath, but it is the practice of *mourning* which they hate. Now, when the question is thus stripped of its sophistry, we may ask, *Is mourning on the account of sin a Bible practice?* Or is *mourning* enjoined on the sinner? We affirm that it is the duty of sinners to *mourn*; and it matters little whether the *mourner* is on a *bench*, stool, chair, straw, the earth, or the floor, so his heart is deeply humbled in the sight of God.

In the old dispensation, it was the duty of nations as well as individuals to *mourn* because of sin; and it was not only the custom, but it was the positive command of God him-

self. Hear ye him: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping, and with mourning." In turning to God, or *repenting*, it was commanded that it should be done with *weeping* and *mourning*, and that repentance which is destitute of *mourning* is not the repentance of the Bible. Did the Savior do away with the necessity for mourning when he came into the world? No, for he said, "Blessed are they that mourn, for they shall be comforted." It is here clearly implied that those who do not *mourn* are not blessed with this peculiar blessing; then mourning is a duty even in the New Testament dispensation.

The Apostle James says: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy into heaviness. Humble yourselves in the sight of God, and he shall lift you up." This is the *Apostolic command* to "*sinners*," *unbaptized persons, in the New Testament dispensation, to MOURN AND WEEP, while humbling themselves in the sight of God.* And still, in the face of truth, Campbellites, professed Christians, will mock at the cries and tears of the *mourners*! Far better that a millstone were hanged about our neck than to offend one of these *penitent ones* that believe in Jesus.

But how strange the infatuation that prompted Mr. Campbell to use the following scoff in regard to the practice of mourning! He says: "Even

the English Baptists in America have got up Methodist camp-meetings, anxious seats, mourning benches, clerical intercessions, and all the paraphernalia of passion-stirring operations; shouting, as if God were asleep; swooning, fainting, and metaphysical convulsions, as if God were to be compelled, by the vehemence of preachers and hearers, to have some sort of new mercy upon them." This is, no doubt, an overdrawn picture so far as Baptists are concerned. I am no apologist for mere animal excitement; neither are the Baptists, as a denomination, liable to the charges preferred in the above quotation. I am confident that the same spirit which dictated the above would have found fault with the proceedings on the day of Pentecost, and would have said, "These men are full of new wine." And the same spirit of *mockery* would have said to the angels who announced the birth of Christ with *shouting* "Glory to God in the highest," you are "shouting as if God were asleep!"

Again: Paul, stating the results of Gospel teaching, says: "And thus are the secrets of his heart made manifest, and so, falling down on his face, he will worship God, and report that God is in you of a truth." This falling down under the preaching of the Gospel is very offensive to the Campbellites; there are no such results under their *reformed preaching*, and they do not love to see *falling down, mourning, and hear shouting, as if God were asleep!* The sinner, falling on his face to worship God before baptism, was a *mourner*. The question is tauntingly asked, "How long must a sinner mourn?" We would answer, till the love of God is shed abroad in his

How long
does the Bible
require the
sinner to
mourn?

heart by the Holy Spirit which is given to him when he believes in his *heart* that God hath raised the Lord Jesus from the dead.

No one can believe *in his heart* before he repents; this will be treated in the next chapter.

We have now seen that the Campbellite repentance is without *mourning*. The Bible repentance requires mourning, therefore the Campbellite repentance is not the repentance of the Bible.

SECTION V.

CAMPBELLITE REPENTANCE IS WITHOUT GODLY SORROW OR ACTS OF DEVOTION.

In examining this *reformed cut-and-dried* repentance by the light of Mr. Campbell himself, we discover that it is destitute of *godly sorrow*. Mr. Campbell says: "Speak we of 'a godly sorrow?' No; Ohr. Sys., p. 255. this is not to be expected from unconverted No godly sorrow. and ungodly persons." And as godly sorrow is necessary to work repentance "unto salvation," it is certainly necessary for the sinner to exercise that *sorrow*. We read of but two kinds of sorrow in the Bible, "godly sorrow" and "the sorrow of the world." And Paul says that "godly sorrow worketh repentance 2 Cor. vii: 10. to salvation not to be repented of; but the sorrow of the world worketh death." Bible repentance requires godly sorrow. The Campbellite repentance, according to Campbell, has no *godly sorrow*; then, if it has sorrow at all,

it must be the *sorrow of the world which worketh death*. What an ungodly repentance which is without godly sorrow! Not only so, but this bare skeleton of *reformed repentance* is also destitute of any act of devotion except *immersion*. Here it is, from Mr. Campbell. He says:

Chr. Bap., p. 423. "In the ancient Gospel, it was first a belief in Jesus; next, immersion; then, forgiveness; then, peace with God; then, joy in the Holy Spirit."

Immersion the first act of repentance The Campbellite order is always *faith, repentance, and immersion*; repentance between faith and baptism; but here Mr. Campbell says belief in Jesus; next, immersion—leaving no room for repentance at all. Campbellites talk of *repentance*, but in what does it consist? The Reformation leaves no room for acts or fruits of repentance prior to immersion!

Chr. Bap., p. 439. *Again*: Mr. Campbell says, "No prayers, songs of praise, no acts of devotion, in the new economy, are enjoined on the *unbaptized*." According to this, the *reformed repentance* has no PRAYERS, NO

ACTS OF DEVOTION connected with it! A no prayers, no acts of devotion in Campbellite repentance. repentance without acts of devotion is not unto life; the Campbellite repentance is without acts of devotion, therefore the repentance of Campbellism is not unto life. John the Baptist required the "fruits" of repentance prior to baptism, and rejected some from his baptism for want of these *fruits*. What were these fruits but acts of devotion! Campbellism sets forth a repentance *without* godly sorrow or acts of devotion as the repentance of the Bible!

Here is one more text to show that Campbell's reformed repentance is only in name, and not in substance. Mr. Campbell says: "Consequently, in order to baptism,

nothing is to be asked for but a cordial avowal of faith in Jesus of Nazareth, as the Messiah the Son of God." Campbell asks no *prayers*, no *mourning*, and no *devotion* before immersion; then the Campbellite repentance is destitute of devotion, and is, therefore, not the repentance of the Bible. But in coming to God, Paul taught the necessity of devotion; for he instructed sinners "that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." But it seems that all this *seeking*, *knocking*, *asking*, and *feeling* after God, on the part of the inquirer, is foolishness to a Campbellite; but it is the wisdom of God that demands all this.

Mill. Har..
vol. 6, p. 351.

Acts xvii: 27.

Baptism the
first act of
repentance.

SECTION VI.

CAMPBELLITE REPENTANCE BEGINS AND ENDS IN IMMERSION.

We have shown in the former sections, by Mr. Campbell himself, that the repentance of the so-called reformation is merely an outward reform, produced *without the aid of the Holy Spirit, without prayer, without mourning, without godly sorrow, and without any act of devotion whatever.*

I will close this chapter by showing that Campbellite repentance consists alone in being immersed, or it *begins* and *ends* in immersion. It has already been shown in this chapter that Mr. Campbell used the words *repent-*

ance and reformation as synonymous to denote the same change, and also that the "first act of reformation [or

Chr. Bap., p. 467. repentance] which was intended in the apostolic addresses to the Jews and Gentiles, was

to be immersed in the name of the Lord Jesus." This shows clearly that the first act of Campbellite repentance is immersion; and I will here introduce another text from Mr. Campbell, showing that immersion is the consummating or closing act of repentance; for Mr. Campbell says,

Chr. System, p. 60. "The change which is consummated by immersion is sometimes called in sacred style '*being*

Immersion the consummating act of repentance. *quicken'd,* or '*made alive,*' '*passing from death to life,*' '*being born again,*' '*having risen with Christ,*' '*turning to the Lord,*' '*being enlighten'd,*' '*conversion,*' '*reconciliation,*' '*repentance unto life.*' This quotation shows, in addition to a multitude

of other benefits, that Mr. Campbell makes immersion the *consummating act of repentance unto life.* It is now seen that this *reformed repentance begins and ends in the act of immersion!* But is there nothing in repentance, or turning to the Lord, except immersion? It seems not, if Mr. Campbell is correct, for he says: "Hence, neither

Mill. Har., Extra No. 1, p. 35. praying, singing, reading, repenting, sorrowing, resolving, nor waiting to do better, was

Immersion alone repentance. the converting act. Immersion *alone* was that act of turning to God." Yes, Mr. Campbell

says THAT IMMERSION ALONE WAS THAT ACT OF TURNING TO GOD! From the testimony brought to bear, it is now evident that immersion is the beginning and consummating act of Campbellite repentance, and that immersion alone is that act of repentance or turning to God. It is now infallibly certain that the repentance

of Campbellism is not the repentance of the Bible; and as the Savior declares that "except ye repent, ye shall all likewise perish," therefore all who depend on the repentance of Campbellism must undoubtedly perish. It is very true that the Campbellites, like ancient Israel, "have a zeal of God, but not according to knowledge; for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Luke xiii: 3.
Rome x: 2, 3.

May God grant to these deluded people repentance unto life, is our prayer. Amen.

CHAPTER VII.

CAMPBELLITE FAITH.

1. Mr. Campbell has inverted the order of Repentance and Faith.
2. The Campbellite Faith is a mere dead faith, such as may be possessed by devils and wicked men.
3. Campbellite Faith is produced without Divine assistance.
4. Campbellite Faith is destitute of the love of God, and does not purify the heart.

SECTION I.

MR. CAMPBELL HAS INVERTED THE ORDER OF REPENTANCE AND FAITH.

AS Mr. Campbell professed to have changed, by his reformation, the whole course of religious instruction, therefore he must have changed the instruction concerning faith as well as all other points. God has authorized no one to change neither his teaching nor the order of his commandments. God has not only given us his laws by which we are to be governed, but he has also laid down the order in which these laws are to be observed by his children. The violation of the order of the laws of Jesus Christ is disobedience to those laws as much as to violate any one commandment. All legal proceedings, whether human or divine, are null and void unless the *order* in their administration is strictly observed. For example,

The order of the laws of Christ unalterable.

a man is charged with murder, and the administrators of the law first execute the accused, and proceed backward with the form of trial, and then claim to have observed the law. Now, would not these administrators be murderers themselves? Now, if the proper order in the administration of human laws is so important, how much more so in the administration of divine laws.

The Campbellites often charge the Pedobaptists with rebellion against God, because they have changed the order of *faith* and *baptism*, while they themselves are equally guilty in changing the order of *repentance* and *faith*. The Campbellite thirst for *reform* is so great that they seem to be satisfied with nothing in theology as they found it, but are determined to have a radical change.

But here is the Campbellite order from the author of this system himself. He says: "The items of redemption" are, "on man's part, 1st. Faith in the person, office, and character of Christ with special reference to his death as a sin-offering; 2d. Repentance; 3d. Baptism. Then are we in covenant with God through the mediator." The Campbellites seem more united upon this order in the reformation than upon any other item. They all proclaim *faith* and *repentance* in perfect harmony in regard to this order, though they may be as wide as the poles apart on other points. Again: Mr. Campbell states the order thus: "These terms are, Fact, Testimony, Faith, Repentance, Ref-ormation, Bath of Regeneration, New Birth, Renewing of the Holy Spirit, Newness of Life."

Mill. Har.,
New Series,
vol. 5, p. 301.

Campbell's
order.

Chy., Res.,
p. 260.

We might increase the list of quotations to the same

effect, but it is unnecessary, as the Campbellites all follow Mr. Campbell in making *faith* precede *repentance* in their *reformed* plan of salvation. But the order of Jesus

Christ is, Mark i: 15. “Repent ye, and believe the Gospel.” The Campbellites object to this order,

and they reform it by saying, “Believe the Gospel and repent.” It is true, that Heb. xi: 6. “he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” But even devils and wicked men may believe this, and yet not

be in possession of the “faith which worketh by love” and *purifies the heart*. Gal. v: 6. The

Campbellites have failed to distinguish that faith or belief which wicked men and devils may entertain, and which is necessary to coming to God, from that faith that brings *justification*, purifies the heart, and works by love. They are, therefore, content with a mere persuasion that the Gospel is true. The Bible requires that *faith* which follows repentance as necessary to salvation and baptism.

The faith which the saints enjoy is said to Acts xv: 9. *purify the heart*; and as the purification of the heart always follows repentance, so this purifying faith *always follows repentance*. Then, all have pure hearts who possess this faith which follows repentance. But if all have pure hearts who possess this Campbellite faith, which is independent of repentance, then wicked men and devils would have pure hearts, for they are persuaded that the Gospel is true! Again we refer to heaven’s order. Jesus said in his preaching;

Mark i: 15. “Repent ye, and believe the Gospel.” Did the Savior understand his own order, or did he speak at

random? The Campbellites never preach the order of Jesus, which is, *Repent, and believe the Gospel*. This in itself ought to be sufficient to condemn Campbellites as false teachers. Again the Redeemer said:

“For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him; and ye, when ye had seen it, repented not afterward that ye might believe him.” Here the Savior taught *repentance* in order to *faith*, even to those who believed that God was the rewarder of them that diligently sought him. Repentance in order to faith.

Now, as none will deny that the Savior was right in requiring repentance in order to faith, therefore the Campbellites are wrong and false teachers for inverting the order of Christ’s commandments. The Apostle Paul was operating under the great commission. How did he understand the order? Did he preach the Campbellite order of *faith* and *repentance*? No; for he says concerning his preaching: “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” Did Paul preach the *order of heaven*? Acts xx: 21.

If so, then the Campbellites are wrong, and as concerning faith have made shipwreck. Once more: Paul alludes to the same order, and says: “Not laying again the foundation of repentance from dead works and faith toward God.” Thus we have the Gospel order of *repentance* and *faith* frequently laid down in the Bible; but Mr. Campbell’s *reformed* order is not once found in the book of God. I am confident that this delusion of Campbellism is as fatal to the interests of Christianity as the change made in putting baptism prior Bible order.

Heb. vi: 1.

to faith. What popish presumption! for those who profess with their lips reverence for the Bible, and at the same time change the order of its requirements. *This is reformation by force!*

SECTION II.

THE CAMPBELLITE FAITH IS A MERE DEAD FAITH, SUCH AS MAY BE POSSESSED BY DEVILS AND WICKED MEN.

The Campbellites often ask, in fancied triumph, "How can one repent before he believes?" "Can a man repent before he is heard of Christ, or the plan of salvation?" At this point the disciples of Mr. Campbell usually misrepresent all who will not adopt their reformed order of the commandments. We know of none who teach that sinners must repent before they hear of Jesus Christ or believe that God exists; yet the Campbellites thus represent others. Before one repents, he must know something of the character of God and of his own condition as a sinner. In fact, he must believe that God is, and that he is a rewarder of those who diligently seek him. The sinner may believe this, and still be destitute of *faith with the heart* by which a man is justified.

James ii: Wicked men and "devils believe and trem-
19, 20. ble;" but this "faith without works is dead."

From this we discover that the belief before repentance is nothing more than a *dead faith*. *It is not with the heart*. That the living or justifying faith must follow or come after repentance is evident from the follow-

ing reasons: 1. Because this *justifying faith*, as I have already shown, *purifies the heart*. Peter says:

“And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith.” And, as all will admit that this *purifying faith* must come after repentance, or, which is the same, that the *purification of heart* comes after repentance, therefore the Campbellites are wrong in acting on a faith which is obtained independent of repentance.

Acts xv: 8, 9.

It does not purify the heart.

Thus we see that the Campbellites act on a faith that does not *purify* the heart; it is, therefore, a *dead faith*.

2. This *faith* of which we speak “worketh by love;” and as all sinners before repentance do not love, but *hate* God, therefore this *loving faith* must of necessity come *after repentance*.

Gal. v: 6.

It has no love to God.

But Campbellites act on a faith *without love*, therefore theirs is a *dead faith*. 3. This *faith* of which we speak *is with the heart*. Phillip said to the eunuch, “If thou believest with all thy heart, thou mayest.”

Acts viii: 37.

All ought to know that the *impenitent* do not believe in Christ *with all the heart or the affections*. They must repent of their hard heart first; therefore, this *heart faith* must come after *repentance*. 4. This *justifying faith* is *in Christ*. Peter said: “To him give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins.” But before repentance no man can believe *in him, in Jesus Christ*. For this *faith in him* implies trust also, which is after repentance: therefore, this *faith in Christ* must come after repent

not good

Acts x: 43.

Campbellite faith is not in Christ.

good

ance. That man who is in *rebellion* against his rightful king, and hating him with all the rancor of a wicked heart, can not *believe in that king*, though he believes that he exist, till he repents of his conduct; then, and not till then, can he believe *in him*. And, likewise, we who are in rebellion against our rightful King, and hating him with cruel hatred, can not *believe in him* till we repent of our sins and rebellion. So the faith that is prior to repentance is not *in Christ*, therefore it is certain that the faith that *is in Christ* must come after repentance. The Campbellites act on that faith that is before and independent of repentance, and is not in Christ; therefore the Campbellite faith is not the living but the dead faith. 5. This faith of which we speak is said to *justify*; for Paul says, "Therefore, being justified Rom. v. 1. by faith, we have peace with God through our Lord Jesus Christ." And as *justification* always comes after repentance, therefore this *justifying faith* always comes after repentance. The Campbellites only have that character of faith which comes before and is independent of repentance; therefore the Campbellites have not the *living and justifying faith*, but only a *dead faith*. 6. Every true believer is born of God; for John says, "(Whosoever believeth that Jesus is the Christ is born of God.)" And as none are born of God before repentance, therefore the *faith* which insures the new birth must come after repentance; but as the Campbellites have only that faith which is independent of repentance, therefore they have not that living faith that secures the *new birth*, but only a *dead faith*. But the question is asked by the Campbellites, "If faith is

Rom. v. 1. by faith, we have peace with God through our

The Bible Lord Jesus Christ." And as *justification* al-

faith justifies. ways comes after repentance, therefore this

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the question is asked by the Campbellites, "If faith is

1 John v. 1.

Bible faith

secures the

new birth.

is the same
is born
from
above
John 3.5

predicated on testimony or evidence, what more testimony can one have after than before repentance?" We answer that he has the testimony of *the love of God* "shed abroad" in his heart by the Holy Spirit. Justifying faith is not predicated on the testimony of the word *alone*, though it comes by hearing. That "evidence" of faith which is *in the heart*, or *with the heart*, is produced by the Holy Spirit, and is the *love of God*. And this is the witness in the believer: "He that believeth on the Son of God hath the witness in himself," and "the Spirit itself beareth witness with our spirit, that we are the children of God." From this it is clear that the true believer has not only the *witness of the word*, but also the *witness of the Spirit in himself*. Then it is a truth fully made out, that the *faith* predicated on both the witness of the word and of the Spirit in the heart, must come after, and is the fruit of repentance. But the Campbellite faith is predicated on the *word alone*, and that misapplied, and has no internal evidence in the heart; therefore, the Campbellite faith is not the *living* but the *dead faith*.

In the above Scriptures we see clearly the reasons why Jesus preached *repentance* in order to *faith*; but, whether we are able to see the reasons or not, it is certain that the Campbellites are grossly wrong, because they have inverted the *order* of Jesus Christ. To show that we are not mistaken in regard to the Campbellites acting on a faith no better in degree or kind than that possessed by wicked men, and even devils, we will give some texts from the *Reformer* himself. Mr. Campbell says: "Faith, then, is just the belief or the persuasion

Rom. v: 5.

John v: 10.

Rom. viii: 16.

Bible faith is
predicated on
two witnesses.

Chr. Bap., that the Gospel is true, which persuasion
 p. 466. comes by hearing, perceiving, or understand-
 ing what the Holy Spirit imparts or teaches concerning
 the Lord Jesus."

This Campbellite faith does not concern the heart; it
 is the mere *persuasion that the Gospel is true!* The
 devils have this *persuasion*, and yet they hate Jesus
 Christ.

Chr. Bap., But again, Mr. Campbell says: "Now be
 p. 466. it known to all men, that so soon as any one
 is convinced, or knows certainly that God will forgive sin-
 ners all offenses, and accept them through the medi-
 ation of Jesus Christ, upon their submission to the govern-
 ment of the Messiah, then that person has the faith or belief
 which the Gospel proclaims; and upon personal applica-
 tion of that individual for pardon and acceptance, then,
 through immersion, into the name of the Lord Jesus, re-
 mission of sins is granted." Mr. Campbell here presents a
 faith *not with the heart*, with no "witness in himself," but
 altogether independent of repentance as the faith of the

Gospel. *Just so soon as any one is convinced
 or certainly knows the facts of the Gospel, he has
 the faith or belief which the Gospel requires!*
 Campbell's faith only a knowledge of the Gospel facts.

This is the sum of Campbellite faith. None
 will admit that the sinner can be a child of God with-
 out repentance; but John says, "Whosoever believeth
 that Jesus is the Christ is born of God;" and if there
 is no other faith required than that which comes prior
 to repentance, then one may be born of God before
 repentance; but as none are born of God without repen-
 tance, then this faith, which insures the *new birth*, is *after*
 repentance.

Once more: It is said by Christ himself, ‘(He that believeth on the Son hath everlasting life;’) and as *everlasting life* does not commence in the soul till after repentance, therefore this faith which insures everlasting life must come after repentance. We would not be understood as teaching that *repentance* and *faith* are distinct and independent the one from the other, but it is evident that there can be no true repentance without faith as the result, and there can be no faith *with the heart* without having been preceded by true repentance. Then we understand that true *repentance* and *faith with the heart* are inseparable the one from the other, though, in point of *order*, repentance always stands *first* in the Bible.

John iii: 36.

Repentance and faith inseparable.

SECTION III.

CAMPBELLITE FAITH IS PRODUCED WITHOUT DIVINE ASSISTANCE.

As I have already shown, Mr. Campbell contends that the Christians are *to have all the honor of the conversion of the world*; and if the Campbellites were to admit any divine assistance to be present in the work, then they could not merit all the *honor* of this great work themselves. On the subject of assistance, Mr. Campbell says: “*Assistance to believe!* This is a metaphysical dream. How can a person be assisted to believe? What sort of help, and how much is wanting? Assistance to believe must be either to create in a man a power which he had not before, or to repair a broken power.”

MILL. HAR.,
vol. 2, p. 398.

They ask no assistance to believe. This shows that the Campbellites ask and think they need *no assistance* from God or the Holy Spirit in the matter of faith. They believe in the same way that they believe any other well-authenticated fact in history. With their views, how foolish to the Campbellites must be the prayer of the disciples, when they said, "Lord, increase our faith;" and also the statement of Paul, that "God hath dealt to every man the measure of faith." If they could not be assisted, why did they ask for help? But Mr. Campbell says that *assistance to believe must be either to create in man a power which he had not before, or to repair a broken power!* Thus Mr. Campbell sports at the idea of any moral improvement by the exercise of faith. Mr. Campbell ought to have known that, instead of *creating* or *mending* one only of the moral powers of man in conversion, the whole spiritual man must be *recreated, renovated, or born again* by that mighty power which raised Jesus from the dead. Paul says: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then, instead of *mending* or patching up the spiritual man in conversion, the sinner must be **CREATED ANEW IN CHRIST JESUS**. And of this new creation the Apostle says: "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Thus the Apostle represents the mighty change wrought *through faith* as a *new creation* in which *old things are passed away and all became new*. But Camp-

Luke xvii: 5.

Rom. xii: 3.

Eph. ii: 10.

The new creation by faith.

2 Cor. v: 17.

All things new to the true believer.

bellism has a so-called faith obtained without *repentance*, with *prayer*, without *divine assistance*, and that produces no moral change in the spiritual man! Such is not the faith that overcomes the world, the faith of the Bible.

Again, Mr. Campbell says: "You talk of a faith wrought in the heart. You might as well talk of light or seeing wrought in the eye, of sound or hearing wrought in the ear, of taste wrought in the tongue, or of feeling wrought in the hand. It is the quintessence of mysticism." This is a fair exposition of Campbellite faith; it is produced independent of the aid of the Holy Spirit! Their faith comes simply like light, sound, taste, and feeling! There is no divine energy brought to bear on the sinner's heart in conversions of Campbellism! It is no wonder that so many Campbellites embrace open infidelity when they have such a heartless system of religion.

We learn from the Bible that the Holy Spirit is still in the world attending the Word as a reprover, striving with men, and opening the hearts of the children of men that they may attend to divine things. (And also we learn that all God's children were born of the Spirit at the same moment in which they believed with their hearts, for whosoever believeth that Jesus is the Christ is born of God. But as the birth of the Spirit is simultaneous with the exercise of faith, saving faith, then faith is wrought in the heart, the Campbellites to the contrary notwithstanding.) Then, as the Campbellites ask, and need no divine assistance in order to faith, they believe simply as they do any other facts of history! Yes, Mr. Campbell says: "Can men, just as they are found, when they hear the Gospel, believe? I an-

Mill. Har.,

vol. 2, p. 399.

Campbellite

faith comes

like light or

sound.

Notes bene

Chr. Bap.

p. 529.

Campbellite faith comes like the facts of the history of Washington. swer boldly, Yes—just as easily as I can believe the well-attested facts concerning the person and the achievements of General George Washington. I must hear the facts clearly stated and well authenticated before I am able to believe them. The man who can believe one fact well-attested, can believe any other fact equally well-attested.”

This settles the matter of the necessity for divine aid to enable us to believe in Christ. With Campbellites the whole matter of faith is with themselves as the belief of the facts of the history of Washington! They have no need to pray as the Apostles, “Lord, increase our faith.” This, certainly, is not the faith which “is the substance” of things hoped for, the evidence of things not seen.”

Heb. xi: 1.

SECTION IV.

CAMPBELLITE FAITH IS DESTITUTE OF THE LOVE OF GOD, AND DOES NOT PURIFY THE HEART.

In conclusion, I will now give Mr. Campbell's *philosophy of Christianity* condensed, in order to show that the faith upon which they baptize is without *love* to God, and leaves the conscience defiled. Here is Mr. Campbell's philosophy: “Faith unfeigned brings a person to remission, or to a good conscience; a good conscience precedes, in the order of nature, a pure heart; and that is the only soil in which love, that

Chr. Sys.,
p. 246.

plant of celestial origin, can grow. This is our philosophy of Christianity—of the Gospel. And thus it is the wisdom and power of God to salvation. We proceed upon these as our axiomata in all our reasonings, preachings, writings—1st. Unfeigned faith; 2d. A good conscience; 3d. A pure heart; 4th. Love. The testimony of God apprehended, produces unfeigned or genuine faith; faith obeyed, produces a good conscience. This Peter defines to be the use of baptism, the answer of a good conscience. This produces a pure heart, and then the consummation is love—love to God and man.” We desire the reader to mark well Mr. Campbell’s *philosophy of Christianity which he observes in all his reasonings, preachings, and writings.* His philosophy stands thus: 1st. *Unfeigned faith*; 2d. *A good conscience*; 3d. *A pure heart*; 4th. *Love.* And we are also informed in this philosophy that “*a good conscience precedes, in the order of nature, a pure heart; and that is the only soil in which love, that plant of celestial origin, can grow.*” Now, in this reformed philosophy, as FAITH OBEYED, produces a good conscience, and this is the use of baptism, to produce the good conscience, it follows, therefore, that there can not be a good conscience till after immersion! And as a good conscience precedes a pure heart, and immersion produces the good conscience, it follows, therefore, that there can not be a pure heart till after immersion! But as a pure heart is the only soil in which love can grow, and as a pure heart depends on a good conscience, which is the result of immersion, it follows, therefore, that LOVE CAN NOT EXIST PRIOR TO IMMERSION! Now the conclusion is irresistible, from Mr. Campbell’s philosophy

Campbell's
philosophy of
religion puts
love to God
after baptism

of religion, that the faith upon which Campbellites baptize is destitute of love to God or man; for he argues here that immersion produces a good conscience and pure heart, in which alone love to God or man is found. And it is also seen that as a pure heart depends on immersion, the Campbellites baptize upon a faith which fails to purify the heart. But as the faith of the Bible both works by love and purifies the heart, therefore the Campbellite faith upon which they baptize, which neither works by love nor purifies the heart, is not the faith of the Bible. Is it not true that the Campbellites have "concerning faith made shipwreck?" So this reformed philosophy of Mr. Campbell appears to be that kind of philosophy against which Paul warned us when he said:

Col. ii: 8.

False philos-
ophy.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." *We have now proved*

that the Campbellites baptize their subjects upon a faith which is independent of repentance, obtained without prayer, without the aid of the Holy Spirit or divine assistance at all; and this faith is also without love to God or man, and does not purify the heart! This is the faith of this "mighty Pentecostian Gospel!" And it also appears that this Campbellite faith, as well as their repentance, is completed by immersion; for Mr. Campbell says,

Campbell on
Bap., p. 285.

"For, in truth, baptism is but the actual and symbolic profession of faith. It is its legitimate embodiment and consummation." To

talk of baptism being the consummation of faith is, to my mind, to talk nonsense. What! is faith completed by immersion? If this be so, then Campbellite faith

must be partly a mental, and partly a physical act! It is in part produced by the word without divine assistance, and consummated or finished by the act of immersion! It has been fully shown in this chapter that *the Campbellites have inverted the order of repentance and faith; that they teach a mere belief, or dead faith, such as wicked men and devils possess, in order to baptism; that they teach a faith independent of the Holy Spirit, or divine assistance; and that they teach a faith destitute of love to God, which does not purify the heart as the faith essential to baptism.* We believe in keeping the ordinances as they were delivered to us, both as to order as well as form. We teach, both to Jews and Gentiles, repentance toward God and faith toward our Lord Jesus Christ; and the burial by baptism of those who are dead to or freed from sin; and the keeping of the Lord's table in the Lord's kingdom, as commanded by our Savior Jesus Christ. We firmly believe that all those who dare to alter or change the commands or ordinances of Jesus Christ, will be held to strict account before that dread tribunal where the secrets of all hearts will be revealed, and the final reward bestowed upon all the children of men according to their deeds done in the body, whether they be good or evil.

CHAPTER VIII.

CAMPBELLITE BAPTISM.

1. Mr. Campbell has misapplied the key power and exalted Peter above the other apostles.
2. Mr. Campbell teaches that immersion is the line between the saved and the lost.
3. Mr. Campbell teaches that immersion is both regeneration and conversion. *Note here*
4. Mr. Campbell teaches that immersion is the first act in which God will meet with us.
5. Mr. Campbell teaches that immersion is inseparably connected with the remissions of sins.

SECTION I.

MR. CAMPBELL HAS MISAPPLIED THE KEY POWER AND EXALTED PETER ABOVE THE OTHER APOSTLES.

WE have already shown that Mr. Campbell ascribed to Peter the first preaching of the Gospel on the day of Pentecost. We will now show that Mr. Campbell has misapplied the *key power*, and like the Roman Catholics, he has exalted Peter far above the other apostles. Mr. Campbell, in his debate with Maccalla, said: "Peter, to whom the Messiah committed the keys of the kingdom of heaven—those keys for which priests have been so long contending; those keys which Peter took to heaven with him, and left not to a successor—no, not to Rome's haughty

Debate with
Maccalla, p.
85, 86.

Peter with
the keys.

Pontiff, neither to England's Lord Archbishops, nor to Scotland's high and dignified Sanhedrim of the elders of the land, lords in state, and nobles in church—I say this same Peter, the ambassador of Heaven's eternal throne, having flung wide open to the Jews the door of faith, having, to his own nation, unlocked the gates of righteousness and life on the triumphant Pentecost, was sent for by the angels of the skies, was tutored by visions of sheets full of reptiles once unclean, but now sanctified to his use, was commanded by the impulse of the advocate of Messiah's cause, the illuminating spirit, to open by the same keys to the Gentiles the many-bolted door of all-victorious faith.

These high-sounding statements of the Reformer exalt Peter to the dignity of alone possessing the keys of the kingdom of heaven, with which he represents ^{The key} him as *having flung wide open the door of* ^{power.} *faith, and unlocked the gates of righteousness and life to the Jews on the day of Pentecost.* The Bible does not hint one word about Peter's *throwing open the door of faith and unlocking the door of righteousness on the day of Pentecost!* This is a mere conceit of Mr. Campbell, which has been inherited by his disciples generally. All these bold assertions of Campbellites about Peter, preaching the first gospel sermon, and unlocking the kingdom of heaven on the day of Pentecost, are entirely gratuitous, and destitute of support from the New Testament.

Mr. Campbell makes this superior authority of Peter the corner-stone of his reformation, and thinks that he finds authority in the *key power* of Peter to make baptism equally necessary with repentance to the remission of sins. He says: "Peter, to whom was committed the

Chr. Rap., p. 416. keys, opened the kingdom of heaven in this manner, and made repentance, or reformation, and immersion equally necessary to forgiveness."

Mr. Campbell thinks that Peter opened the kingdom of heaven.

It is only necessary to examine the Scriptures in their connection in order to show that Catholics and Campbellites are grossly mistaken when they make Peter either the founder or foundation of the kingdom of heaven; and they are equally mistaken when they have Peter unlocking the kingdom on the day of Pentecost.

The exaltation and worship of saints has been characteristic of Antichrist for many centuries, and the Campbellites seem to be following in the footsteps which lead to the same superstitious idolatry. The Savior gave to Peter no authority above the other Apostles; for it will be seen, upon examination, that the authority of the *keys*, whatever that authority may be, was committed to all the apostles equally, and not to Peter alone. The Savior addressed all the Apostles in the question, "Whom say ye that I am?" Peter answered for the

Matt. xvi: 15.

Matt. xvi: 16.

Matt. xvi: 19.

The keys were not to open the kingdom, but to bind and loose.

others as well as himself, "Thou art the Christ, the Son of the living God." Then Jesus addressed Peter, and through him the other Apostles, when he said, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

Mark you, the key power was not to set up or open the kingdom, but to *bind* and *loose*, which was simply to transact the business of the kingdom in keeping with the

New Testament. But was this same power, or authority, of *binding* and *loosing* given to all the apostles? Yes; for when Jesus had laid down the rule for dealing with the offender, in the 18th chapter of Matthew, he then shows to whom and for what the key power was granted; for Jesus said, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven."

In this address of the Savior, all the power or authority conveyed by the keys to Peter is likewise conveyed to all the Apostles equally; for Jesus said, "*Whatsoever YE shall bind on earth, shall be bound in heaven; and whatsoever YE shall loose on earth, shall be loosed in heaven.*"

This is not power or authority to open or shut the kingdom, to preach the first gospel sermon, or to set up the kingdom, but it is the authority to *bind and loose*. Jesus applied this language to convey the authority to the Church to exclude unworthy members. This is evident from the connection. The seventeenth verse gives special direction for the exclusion of the offender from the Church, and the eighteenth conveys the authority by which such offender must be excluded; so it is evident

that to *bind* and *loose* is simply the authority granted to the Church to exclude and restore members, and to do whatever a Gospel Church is authorized by Christ to perform. I understand, then, by the exercise of the *key power*, that a Church of Christ may not only exclude an unworthy member, but she may "forgive" that member in the same sense that one Christian is commanded to forgive another. This same *key power* was committed to the Apostles when Jesus said, "Whosoever sins ye

John xx: 23.

remit, they are remitted unto them; and whosoever sins ye retain, they are retained." This

The remission of sins by the Apostles.

is the authority to *bind* and *loose* on earth, or to *remit* or *retain* sins or offenses against the

Church, which authority was given to all the Apostles equally, and not to Peter alone. In carrying out this authority, Paul advised the Corinthian Church to *loose* from Church censure one who had been bound or excluded from the Church. He says: "So that contrari-

2 Cor. ii: 7.

wise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be

The Church forgiving sins.

swallowed up with overmuch sorrow."

From these scriptures it is evident that the key power, which was given equally to the Apostles, was no more nor less than the authority to execute the laws of Jesus Christ, as contained in his last will, the New Testament; and this same authority is possessed by every true Church of Jesus Christ at the present day.

No man can forgive the sins against God.

Neither Peter nor any of the other Apostles were ever authorized to pardon the sins of any one which were committed against

God; for God alone can pardon the sins committed against himself. We, as individuals, are authorized to

forgive those trespasses which are against us only; for Jesus said, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." And in like manner a Church of Jesus Christ may forgive those sins or offenses committed against herself. Then, instead of Peter being the *prince of the Apostles*, and alone possessing the keys of the kingdom, with the authority to bind and loose, he exhibited as much weakness as any of the rest except the traitor. From the above scriptures it is evident that the exaltation of Peter, by Roman Catholics and Campbellites, above the other faithful Apostles is as unauthorized as praying to the Virgin Mary.

Luke xvii: 3.

One may forgive the sins against himself only.

SECTION II.

X MR. CAMPBELL TEACHES THAT IMMERSION IS THE LINE BETWEEN THE SAVED AND THE LOST.

As Mr. Campbell commenced his reformation with erroneous views of Peter and the key power, he at the outset made a wrong application of those keys by having Peter to open the kingdom of heaven with them. He affirms, as I have already quoted, that Peter, "to whom was committed the keys, opened the kingdom of heaven in this manner, and made repentance, or reformation, and immersion equally necessary to forgiveness." Where did Peter teach *that repentance and immersion are equally necessary to forgive-*

Chr. Bap.,
p. 416.

ness? Such a doctrine is nowhere taught in the Bible.

The Savior said: "Except ye repent, ye shall all likewise perish;" but he nowhere said, except ye are immersed, ye shall all likewise perish. *good*

Chr. Sys.,
p. 193.

Campbell makes immersion the line between the saved and the condemned.

Again Mr. Campbell says: "Whatever the act of faith may be, it necessarily becomes the line of discrimination between the two states before described. On this side and on that mankind are in quite different states. On the one side, they are pardoned, justified, sanctified, reconciled, adopted, and saved; on the other, they are in a state of condemnation. This act is sometimes called immersion, regeneration, conversion; and that this act may appear obvious to all, we shall be at some pains to confirm and illustrate it." In this, immersion is declared to be that "act of faith" which "*necessarily becomes the line of discrimination between the two states before described;*" and "*on one side they [mankind] are PARDONED, JUSTIFIED, SANCTIFIED, RECONCILED, ADOPTED, AND SAVED; ON THE OTHER, THEY ARE IN A STATE OF CONDEMNATION!*" This, indeed, is a very bold statement. *On one side of immersion mankind are SAVED, on the other they are CONDEMNED!* But is it true that all immersed persons are pardoned while the unimmersed are condemned? This is a question quite easy of solution by an appeal to the Word of God. We here join issue with the great "reformer," and affirm that (it is through faith, and not through immersion, that men are pardoned, justified, sanctified, reconciled, adopted, and saved.)

Rom. v: 1, 2.

First. Paul says: "Therefore being justified by faith, we have peace with God, through

justified by faith, not immersion,

our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." All agree that when one is justified he is also pardoned, for justification includes pardon. And Paul affirms that we are "*justified by faith*;" therefore we are pardoned by faith. This being so, then it follows that immersion is not the line between the pardoned and condemned.

Second. Paul again says: "Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith." Then, as Paul spake the truth, that both Jews and Gentiles are *justified by or through faith*, it is infallibly certain that Campbellites are wrong in making justification depend on immersion.

Third. Paul, in making his defense before king Agrippa, affirms that he was sent by Jesus to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Instead of the Campbellite notion of being sanctified by immersion being true, Jesus affirms that men are sanctified by faith in himself. The sanctification in the Bible is not made to depend on immersion; therefore, Campbellites are mistaken when they make immersion the line between the sanctified and the unsanctified.

Fourth. Concerning reconciliation, Paul says: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." By

Paul makes
faith the line.

Rom. iii: 30.

Justification
is through
faith.

Acts xxvi: 18.

Sanctifica-
tion is by
faith.

Rom. v: 10.

reading the preceding verse, it is seen that Paul uses the term "reconciled" in the sense of justification; and

as it is already proved that justification is by *faith*, therefore reconciliation is also by *faith*.
 Reconciliation is by *faith*.

But the Campbellite position affirms that the unreconciled sinner must be immersed in order to reconcile him to God! Yes; Mr. Campbell places reconciliation after immersion! The sinner hates God in his unreconciled state; and the Campbellites would immerse this hater of God, in order to reconcile him to or make him love God!

Fifth. Mr. Campbell puts adoption after immersion; but Paul makes adoption to depend on the Holy Spirit;

for he says, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." *It is not the immersion of adoption, but the Spirit of adoption.* And this adoption takes place when

we exercise faith; for John says, "Whosoever believeth that Jesus is the Christ is born of God." And as all who are born of God,

are likewise adopted into the family of God; and as the new birth depends upon faith in Christ, so likewise adoption depends upon faith in Christ.

Therefore the Campbellite doctrine, that immersion is the dividing line between the children of God and aliens, is false.

Sixth. Mr. Campbell puts salvation after immersion, as depending on it; but Paul says, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." But if salvation

Adoption is by the Holy Spirit thro' faith.
 1 John v: 1.
 Eph. ii: 8, 9.
 Salvation by grace thro' faith.

were literally by immersion, then it would be of works, and some would boast; but boasting is excluded, therefore immersion is not the line between the *saved* and the *lost*. But the world is condemned for want of faith, not for want of baptism. The Savior said on this point, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." The Campbellite position affirms that all the unimmersed are condemned, but the Savior declares that "he that believeth on him is not condemned." So, then, the Campbellite position stands opposed to Jesus Christ by condemning the unbaptized instead of the unbeliever. It is admitted that one may be a believer in Christ before baptism; and as every such believer is not condemned, or is pardoned, therefore Campbellites are wrong in including all the unimmersed with the condemned.

While the Savior positively declares that the *believer is not condemned*, the Campbellites, on the contrary, affirm that the believer is condemned until he is immersed. While it is true that some believers who are pardoned are unimmersed, it is also true that some immersed or baptized persons are still unpardoned or condemned. Simon, the sorcerer, was baptized with as much faith as Campbellites require, yet he was still "in the gall of bitterness and in the bond of iniquity," for his heart was not right in the sight of God. But if the Campbellites are correct in making immersion the line between the saved and the condemned, then Simon, the sorcerer, was pardoned,

John iii: 18.

The believer
is not con-
demned, or is
pardoned.

Acts viii: 23.

Simon was justified, sanctified, adopted, and saved because he had crossed the line, immersion, between the saved and the condemned!

In further proof that the Campbellites have mistaken the boundary line that separates the righteous from the wicked, it is only necessary to refer to the conversion of Cornelius and his friends. It is said of them,

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.”

From this it appears that Cornelius, with his friends, had received the gift of the Holy Spirit, which enabled them to speak with tongues and magnify God—all of which occurred before they were baptized. As the miraculous gift of the Holy Spirit which enabled the possessor to speak with tongues was never conferred on the unpardoned sinner, but was always bestowed upon the servants and handmaids of God, it follows, therefore, as an infallible certainty, that Cornelius and his friends were pardoned before immersion. All the turning and twisting peculiar to the Bethany school will be insufficient to deliver the Campbellites from the difficulty into which they are plunged by the simple relation of the conversion of Cornelius as given by inspiration.

Cornelius and his friends were pardoned prior to their baptism

SECTION III.

MR. CAMPBELL TEACHES THAT IMMERSION IS BOTH REGENERATION AND CONVERSION.

Mr. Campbell seems to have adopted the same views of baptism which were held by the ancient "fathers" of Catholicism, and has made these views the main foundation of his reformation. Speaking of the act which Mr. Campbell is pleased to call the line between the saved and the condemned, he says: "This act is sometimes called immersion, regeneration, conversion; and that this act may appear obvious to all, we shall be at some pains to confirm and illustrate it." So, then, in the Bethany dialect, *regeneration* and *conversion* both have the same meaning as *immersion*!

Chr. Sys.,
p. 193.

Campbellites
make immer-
sion both
regeneration
and conver-
sion.

Immersion is so prominent in the minds of Campbellites, that they imagine they find it in almost every chapter in the New Testament. As these subjects are treated in another chapter, I will not devote much time to them in this place. But that immersion is neither *regeneration* nor *conversion* may be seen from the figurative use of baptism. Paul said: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." From this some of the Campbellites argue that the Israelites were in the land of bondage till their baptism unto Moses; and, in like manner, we are in the bondage of sin till we are baptized into Christ.

Baptism unto
Moses.

Let it be observed: 1st. That the Israelites prayed

acceptably before they were baptized unto Moses; for the "Lord said, I have surely seen the affliction of my

Ex. iii: 7. people which are in Egypt, and have heard their cry by reason of the task-masters." And

The Israelites prayed acceptably before they were baptized unto Moses. in like manner the sinner must pray acceptably before he is baptized unto Christ. 2d. The Israelites ate the passover before they

were baptized unto Moses; and, in like manner, we must eat of Christ, our passover by faith, before we are baptized unto Christ. But when we eat of Christ, the bread of heaven, we are then in the possession of eternal life, and are, therefore, regenerated or converted before immersion. 3d. The blood of the lamb was applied to the door before they were baptized unto Moses; and so the blood of Christ, the Lamb of God, must be applied to the door—the heart—before we are baptized unto Christ. 4th. It is even said that the Lord

Ex. xii: 42. brought "them out of the land of Egypt" the same night of the eating of the passover.

They went out of the bondage of Egypt on that night, though not out of the territory. And Pharaoh said,

Ex. xiv: 5. "Why have we done this, that we have let Israel go from serving us." So, then, the

The Israelites were out of bondage before they were baptized unto Moses. facts are that Moses was a type of Christ, national Israel a type of spiritual Israel, and the baptism unto Moses was a type of our baptism unto Christ. The Israelites prayed

acceptably, ate the passover, received the blood on the doors, and had the cloud by day and the fire by night to guide them all before their baptism unto Moses. Then, instead of this passage giving support to the idea that baptism is both *regeneration* and *conversion*, it condemns it.

SECTION IV.

MR. CAMPBELL TEACHES THAT IMMERSION IS THE FIRST ACT IN WHICH GOD WILL MEET WITH US.

Mr. Campbell states the question thus: "Where shall we find him? Where shall we meet him? Nowhere on earth but in his institutions.

Chr. System,
p. 209.

Where he 'records his name,' there alone can he be found, for there alone has he promised to be found. I affirm, then, that the first institution in which we can meet with God is

Campbellites teach that we first meet with God in immersion.

the institution for remission. And here it is worthy of notice, that the Apostles, in all their speeches and replies to interrogatories, never commanded an inquirer to pray, read, or sing, as *preliminary to his coming; but always commanded and proclaimed immersion as the first duty, or the first thing to be done, after a belief of testimony.*" Mr. Campbell here gives us his unsupported word "that the first institution in which we can meet with God is the institution for remission"—immersion. Mr. Campbell further explains this as follows: "Hence, in the commission to convert the nations, the only institution mentioned after proclaiming the Gospel was the immersion of the believers, as the divinely authorized way of carrying out and completing the work. And from the day of Pentecost to the final *Amen* in the revelation of Jesus Christ, no person was said to be converted or to turn to God until he was buried in and raised up out of the water." Then, according to this position. if

Chr. System,
p. 209.

Campbell teaches that no person is converted till he is immersed.

one should never be immersed, God will never meet with him, for in immersion "alone has he promised to be found." And more: God will meet with no one either in repentance or faith, for both of these come prior to immersion. From this it follows that the sinner comes to Christ, and is regenerated without divine aid. But did not God meet with Cornelius and his kindred when "the Acts x:44. Holy Ghost fell on them which heard the God does word." God did meet with these Gentile meet with men before immersion. converts by his holy Spirit before baptism, therefore, the Campbellite position is false. God also met with the thief on the cross, in the pardon of his sins without immersion; and God did meet with the publican, in answer to his prayer, by pardoning his sins without immersion; but if the Campbellite position be correct, that in immersion only we first meet with God, then it follows that no one can possibly meet with God until he resigns himself into the hands of some administrator of baptism; for it is not lawful for any one to baptize himself, so he must of necessity apply to some mediator or priest who will condescend to place him where God will meet with him in the pardon of his sins. How much better is this than the Romish doctrine of priestly absolution? But the Savior does not command the sinner to go to the administrator or priest for rest or the pardon of his sins; but he says, "Come unto ME, all ye that labor and are heavy laden, and I will give you rest." And in keeping with this sentiment, the New Testament always directs the sinner to Jesus Christ for the pardon of his sins. But if the Campbellite theory is the true one, then no man can be pardoned, or can meet with God by coming to

Christ alone; but he must come to some preacher or administrator who is kind enough to place him where God, for Christ's sake, will meet with him!

SECTION V

MR. CAMPBELL TEACHES THAT IMMERSION IS INSEPARABLY CONNECTED WITH THE REMISSION OF SINS.

Here is the language of Mr. Campbell himself: "All these testimonies concur with each other in presenting the act of faith—Christian immersion, frequently called *conversion* as that act, inseparably connected with the remission of sins, or that change of state of which we have already spoken."

Mill. Har.
Extra No. 1.
p. 16.

"That immersion is the converting act, or that no person is disciplined to Christ till he is immersed. * * * No person was said to be converted 'till he was immersed; and all persons who were immersed were said to be converted.'" There are three statements

Mill. Har.
Extra No. 1.
p. 16.

Immersion
the connect-
ing act with
Campbellites.

in these quotations to which I invite especial attention: *First.* Mr. Campbell represents the Scriptures as teaching that *Christian immersion is that act inseparably connected with the remission of sins.* *Second.* That *immersion is the converting act.* *Third.* That *all persons who were immersed, were said to be converted.* But Mr. Campbell failed to point out the chapter and verse in the Bible which teaches that "immersion is inseparably connected with the remission of sins." The Savior says:

John v: 24.

The Savior
does not
make immer-
sion that act.

“Verily, verily, I say unto you, He that hear-
eth my word, and believeth on him that sent
me, hath everlasting life, and shall not come
into condemnation; but is passed from death
unto life.”

From these words we learn *that the believer has passed from death unto life, and is in possession of everlasting life.* This being so, then the remission or pardon of sins is not inseparably connected with immersion, because all who have passed from death and possess everlasting life have already the remission of sins. Peter, who understood this subject, declared:

Acts x: 43.

All the pro-
phets against
Campbellism.

“To him give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins.”

What prophet ever gave witness that immersion is inseparably connected with the remission of sins? No true prophet ever gave such witness, and all those prophets who now give such testimony, may be classed with false prophets. But all the true prophets gave witness that whosoever *believeth in Christ shall receive the remission of sins.* Here we have all the prophets testifying against Campbellism that immersion is not inseparably connected with the remission of sins. We now have Jesus Christ, Peter, and all the prophets testifying that faith is inseparably connected with the remission of sins; that every *believer* shall receive the remission of sins. And ought not Campbellites to receive this testimony? *Second.* “*That immersion is the converting act.*” It seems that Mr. Campbell is not entirely satisfied with his proof in favor of his favorite dogma, baptismal salvation, and he therefore tries to press other scriptures into his service. He wishes to make the im-

pression that *convert* and *conversion* mean immersion. But this is nowhere intimated in the Word of God. That immersion is not the converting act is evident from the following: And he [the thief] said unto Jesus Lord, remember me, when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." No one will say that immersion was the converting act with the dying thief. It is true that Campbellites try to exclude Jesus Christ from the Gospel dispensation, in order to keep him from bearing testimony against them. I have amply proven in a previous chapter that Jesus lived and died in the Christian dispensation, and all the combined sophistry of Campbellism can not get him out of it. *Third.* I emphatically deny that all persons who were immersed were said in the Scriptures to be converted. Simon, of Samaria, was immersed, but not converted. And Paul also speaks of "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." It is evident that these false brethren were baptized, otherwise they could not have come into the Church; but the Bible does not represent them as being *converted*. They were not converted; therefore all the immersed in the days of the Apostles were not converted. I have now given texts from the writings of Mr. Campbell showing that he taught *that immersion is the line between the saved and the lost; that immersion is both regeneration and conversion; that immersion is the first act in which God will meet with us; that immersion*

Luke xxiii:
42, 43.

Immersion
not the con-
verting act.

Gal. ii: 4.

Some bap-
tized persons
were not con-
verted in the
apostolic age.

is inseparably connected with the remission of sins ; and that all immersed persons were said to be converted! Mr. Campbell talks much of a pure speech, free from the confusion of Ashdod ; but if this speech is free from the language of "Mystic Babylon," I am greatly mistaken. Reader, compare these texts with the Word of God, and decide this question for yourself. May God help us all to understand his Word. Amen.

CHAPTER IX.

CAMPBELLITE BAPTISM.

1. Mr. Campbell teaches that in immersion the water literally washes away sins, and cleanses the conscience from its guilt.
2. Mr. Campbell teaches that immersion is the only personal regeneration in which water is used to regenerate sinners.

SECTION I.

MR. CAMPBELL TEACHES THAT IN IMMERSION THE WATER LITERALLY WASHES AWAY SIN AND CLEANSSES THE CONSCIENCE FROM ITS GUILT.

IT was seen in the last chapter that Mr. Campbell made repentance and immersion equally necessary to the pardon of sins, and that the remission of sins and immersion are inseparable, the one from the other. In this I offer other texts, showing how sins are washed away in immersion according to the Campbellite theory. The founder of Campbellism says: "If blood can *whiten* or cleanse garments, certainly water can *wash away sins*. There is, then, a transferring of the efficacy of blood to water, and a transferring of the efficacy of water to blood. This is a plain solution of the whole matter. God has transferred, in some way, the whitening efficacy, or cleansing power, of water to

Mill. Har.,
Extra No. 1,
p. 40.

Campbell teaches that the pardoning power of the blood is in the water.

blood, and the absolving or pardoning power of blood to water. This is done upon the same principle as that of accounting faith for righteousness. What a gracious institution! God has opened a fountain for sin—for moral pollution. He has given it an extension far and wide as sin has spread—far and wide as water flows. Wherever water, faith, and the name of the Father, Son, and Holy Spirit are, there will be found the efficacy of the blood of Jesus. Yes, as God first gave the efficacy of water to blood, he has now given the efficacy of blood to water. This, as was said, is figurative; but it is not a figure

Mr. Campbell teaches that the application of water reaches the conscience, and cleanses the conscience from its guilt.

which misleads, for the meaning is given without a figure, viz., immersion for the remission of sins. And to him that made the washing of clay from the eyes, the washing away of blindness, it is competent to make the immersion of the body in water efficacious to the washing away of *sin from the conscience*. * * *

Thus immersion, says Peter, *saves us*, not by cleansing the body from its filth, but the conscience from its guilt. Yes, immersion saves us by burying us with Christ, raising us with him; and so our consciences are purged from dead works to serve the living God. * * * The application of water—the cleansing elements—to the body is made in this gracious institution to reach the conscience, as did the blood of sprinkling under the law.”

I have inserted this long quotation from Mr. Campbell that the reader may have the full benefit of his views on the washing away of sins by water. He here affirms that God has given the “*absolving or pardoning power of blood to water*;” that immersion is literally “*for the remission of sins*;” that Christ makes the immersion of

“the body in water efficacious to the washing away of sin from the conscience,” and that immersion cleanses “the conscience from its guilt.”

Such are some of the fabulous notions of the father of Campbellism concerning the wonderful effects of immersion upon the conscience. He seems to have been bewildered and lost in the mists and fog which the Romish fathers created around baptism; and Mr. Campbell has undertaken to support these popish opinions from the language of Peter to the Pentecostians, and of Ananias to Saul.

That the Campbellites have mistaken the meaning of the Scriptures on the design and effects of baptism, is easily shown from a careful examination of the New Testament on this subject. They confidently maintain that immersion is for the remission of sins in the same sense that repentance is, because Peter said, “Repent and be baptized every one of you in the name of Acts ii: 38.

Jesus Christ, for the remission of sins, and ye We only wash away sins in emblem in baptism. shall receive the gift of the Holy Ghost.” In what sense is baptism for the remission or

washing away of sins? We answer *that sins are washed away in baptism in the same sense that we eat the flesh and drink the blood of Jesus in the Supper.* In the institution of the Lord’s Supper, Christ said of the bread, “This is my body,” and of the wine, “This is my blood.” Now, the deluded Romanist understands these expressions literally, and thinks that the actual flesh, blood, and bones of Jesus are present in the bread and wine. These pliant devotees of Rome think it very strange that any one should deny that the consecrated bread is the real body of Christ, when the Savior said of it, *This is*

my body. And with equal confidence the Campbellites contend that immersion is *literally for the remission of sins.* But all, except Catholics, agree that we only *eat the flesh and drink the blood* of Christ in emblem, or *figuratively*, in the Supper; and, in like manner, we only *wash away sins in emblem, or figuratively, in immersion.*

That immersion does not sustain the same relation to pardon that repentance does, is evident from the whole tenor of the New Testament. In order to understand the real design of the baptisms on the day of Pentecost, it is necessary to note carefully all the attending circumstances.

First. Salvation is offered to sinners in answer to prayer before one word is said about baptism. Peter, in his sermon, showed that the prophecy of Joel was

Acts ii: 21. then fulfilled where it is said, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Here is the authority for unsaved and unbaptized persons to pray for salvation; and as salvation is offered in answer to the prayer of faith, then it does not depend on immersion. Though Campbellites seem to be on some occasions very partial to the preaching of Peter, yet they always skip or pass by that part of Peter's sermon on the day of Pentecost which makes it the duty of the sinner to pray or call on the name of the Lord for salvation.

Acts ii: 41. *Second.* None but those who "gladly received" the Gospel were immersed on the day of Pentecost. No person can be said to have *gladly received the WORD* while he is still under the sentence of condemnation, and suffering the sting of a guilty conscience. Therefore,

Peter teaches the Pentecostians to pray for salvation.

None baptized but those who gladly received the Word.

guilt must have been removed before they gladly received the word; but when guilt is removed, sin is pardoned; consequently, the sins of the Pentecostians were pardoned before baptism.

Third. None will deny that the Pentecostians were believers in Christ before baptism; but "who-soever believeth that Jesus is the Christ, is born of God." Therefore, the Pentecostians were born of God before baptism; and as all the children of God are pardoned, consequently the Pentecostians were pardoned prior to baptism, because they were born of God before baptism.

1 John v: 1.

They were born of God before baptism.

Fourth. The Pentecostians were saved before they were added to the Church; for it is said in Mr. Campbell's "Living Oracles," "The Lord daily added the saved to the congregation;" and as baptism was the act by which they were added to the congregation, therefore they were saved before they were baptized.

Acts ii: 47.

They were saved before baptism.

Fifth. The hearts of the Pentecostians were purified by faith which was before baptism; for Peter said that God "put no difference between them and us, purifying their hearts by faith." But when the heart is purified sin is pardoned. The hearts of the Pentecostians were purified before baptism; therefore their sins were pardoned before baptism.

Acts xv: 9.

Their hearts were purified by faith.

Sixth. The Pentecostians did not say what shall we do to be saved, as the Campbellites generally quote, or rather add to the question. *Where to be saved* is specified in the question; baptism is not in the answer in the New Testament. The jailor said, "Sirs, what must I do to be saved?" And the Apostles

Acts xvi: 39

Salvation by answered, "*Believe* on the Lord Jesus Christ
faith.

and thou shalt be saved." But if Campbell-
ism be correct, then the Apostles deceived the jailor by
falsehood. Now, when Peter had proven to the Jews

that they were the murderers of the Prince of Life, they
cried out, in deep agony of soul, "Men and
Acts ii: 37, 38. brethren, what shall we do? Then Peter said

The Pente- unto them, Repent, and be baptized every one
costians did of you in the name of Jesus Christ, for the
not say what of remission of sins, and ye shall receive the
shall we do to gift of the Holy Ghost." If they had asked,
be saved.

What shall we do to be SAVED? then Peter could not,
with propriety, have included more in the answer than
was absolutely necessary to salvation? But as the ques-
tion, "What shall we do," includes duty *more than the*
point of salvation, so the answer includes duty *more than*
the point of salvation.

Here are two distinct commands, *Repentance* and *Bap-
tism*. The first, Repentance, reaches "unto life," into
a "faith which worketh by love;" and as those who
have passed from *death unto life* are pardoned, there-
fore the Pentecostians were pardoned before baptism,
because they had repented unto life before baptism.
Campbellites try to fuse these two separate duties into
one, and thereby make baptism occupy the same place
with repentance! This is neither good theology nor
good reason. Repentance is not a part of baptism, nor
is baptism a part of repentance, as the Campbellites
teach.

In further explanation of this subject, I here insert
the criticism of Elder Williams, found in his masterly
examination of Mr. Lard's review of Jeter's Campbell-

ism Examined. It is as follows: "Peter does not make repentance and baptism sustain the same relation to remission of sins. The word *repent* is independent of the remainder of the sentence. It is not, 'Every one of you repent and be baptized,' etc. The nominative to 'repent,' is not 'every one,' but 'ye.' The Greek is *μετανοησατε*, imperative in the plural. It can not, therefore, have a singular nominative. The word rendered 'be baptized' is *βαπτισθητω*. It is not an imperative,* nor is it plural. 'Every one' is its nominative. Hence, the literal and correct translation would be, 'Repent ye, and let every one of you be baptized in the name of Jesus Christ, for the remission of sins.' 'For remission of sins,' then, whatever may be its meaning, is stated as a reason for the latter command and not the former. The command to repent is given imperatively, without a reason—Repent *ye*. There was reason enough for this found in their conscious guilt and consequent alarm. But the reason why they should be baptized in the name of Jesus Christ is not so apparent, hence a reason is given: 'For the remission of sins.'"

Exposition
of Campbell-
ism p. 302.

Elder Wil-
liams' criti-
cism.

That Elder Williams is correct in his criticism, may be seen by referring to the Greek Testament. But why did Peter say to the inquirers, on the day of Pentecost, *Be baptized for the remission of sins*, if their sins were pardoned before baptism? We reply, for the same reason that the Savior told the man whom he had cleansed of the leprosy to offer for his "cleansing those things which Moses commanded." The leprous man was entirely healed from the leprosy, and yet it was necessary for him to offer *for his cleansing* those things which Moses com-

Mark i: 44.

The man
cleansed of
leprosy, and
yet must offer
for his cleans-
ing.

* Though it is imperative, third person in Greek, it is not imperative when rendered strictly into English.

manded. This was in keeping with the law of Moses, as contained in the fourteenth chapter of Leviticus, which required that one who had been infected with leprosy, but was now healed or cleansed, should pass through a ceremonial cleansing. The leper was first actually healed or cleansed, and after this he was formally or ceremonially cleansed; and, in like manner, the leprosy of sin is first actually healed or cleansed through faith in Christ, and after this the formal cleansing, or washing away of sins, takes place in baptism. Ananias said to Saul, "Arise and be baptized, and wash away thy sins." Acts xxii: 16.

The washing away of Paul's sins by baptism. No one who is not grossly superstitious can believe that the water literally washes away sins by coming in contact with the naked spirit; therefore, when baptism is said to be for the remission or washing away of sins, we are compelled to understand this as an emblematic washing away of sins. By examining the ninth chapter of the Acts, we learn that Paul was a "chosen vessel" of God, that Ananias recognized him as "brother Saul," and that Saul was "filled with the Holy Ghost," all before baptism.

From these facts, it is evident that Paul's washing away sins in baptism was only emblematical of what had already taken place *really*. Then the washing away of sins in immersion must be the formal or emblematic washing, as we eat the flesh and drink the blood of Christ in the Lord's Supper. The doctrines of baptismal salva-

Baptismal salvation and transubstantiation are both of Romish origin. tion and transubstantiation are both supported by the same evidence—the perversion of the Word of God. When Mr. Campbell borrowed the doctrine of baptismal salvation from Rome,

he ought also to have taken its twin sister, transubstantiation, with it, or left them both to perish together, in the final fall of Babylon the Great.

SECTION II.

MR. CAMPBELL TEACHES THAT IMMERSION IS THE ONLY PERSONAL REGENERATION IN WHICH WATER IS USED TO REGENERATE SINNERS.

Instead of teaching baptismal regeneration, Mr. Campbell teaches that *baptism is itself regeneration*. But is immersion the only regeneration? Mr. Campbell says:

“To call the receiving of any spirit, or any influence or energy, or any operation upon the heart of man, regeneration, is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, *who calls nothing personal regeneration except the act of immersion.*”

Chr. Sys.,
p. 202.

Mr. Campbell teaches that immersion is the only personal regeneration.

The bare statement of Mr. Campbell is sufficient proof to establish a fundamental point in the current reformation! He declares that the Holy Spirit “*calls nothing personal regeneration except the act of immersion.*” But where does the Holy Spirit call the act of immersion regeneration? As the Holy Spirit makes no such affirmation in the Bible, this mere assumption of the “Reformer” must pass like the statement of any other fallible man. But Mr. Campbell thinks he is supported by Paul, where he

see Titus 1. 10-16 +
+ Titus iii: 5.
Saves by the
ORIGIN
 declares that God has "saved us by the washing of regeneration and renewing of the Holy Spirit." But if Mr. Campbell had given strict attention to the first part of the same verse, he might have saved himself from error on this point. Here is the verse entire: "Not by works of righteousness which Titus iii: 5. we have done, but according to his mercy he Washing of regeneration not baptism. saved us, by the washing of regeneration and renewing of the Holy Ghost."

Paul was here teaching that salvation was *by grace*, not by works of righteousness which we have done; and as baptism is a work of "righteousness," for Jesus said to John at his baptism, "For thus it becometh Matt. iii: 15. us to fulfill all righteousness," therefore it can not be that the washing of regeneration means baptism. To make the washing of regeneration mean baptism would make Paul contradict himself in the same verse; but as Paul does not contradict himself, therefore the Campbellite interpretation of this passage is incorrect. But what does the Apostle design to teach by the expression *washing of regeneration*? I can not do better than to insert a quotation from Elder Williams in answer to this question. He says: "Let it be remembered that

+ Exposition of Campbellism, p. 217, 318.
there are two things which man needs in order to salvation: he needs to be cleansed from sin, and he needs a new heart; God saves him by doing both for him. These two works are so distinct that they can not be expressed by one and the same phrase; hence they are distinctly marked and expressed in many passages of Scripture. I will cite a few.
 Ezekiel xxxvi: 25, 26: 'Then will I sprinkle clean water upon you, and ye shall be clean *from all your filthiness*,

and from all your idols will I *cleanse* you. A *new heart* also will I give you, and a *new spirit* will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. Here are two great things God does for us in saving us: he cleanses us from our moral pollution and gives us a new heart. * * * Now, these are the two things of which Paul speaks in Titus iii: 5. Our cleansing from sin he calls the 'washing of regeneration.' The giving of a new heart, or writing the law upon the heart, he calls the 'renewing of the Holy Ghost.' "

From this, and other Scriptures which might be introduced, it is evident to my mind that Paul did not allude to baptism at all in Titus iii: 5. But if Paul had considered salvation by baptism, why, then, did he say, "I thank God that I baptized none of you but Crispus and Gaius;" and, also, that "Christ sent me not to baptize, but to preach the Gospel?" If salvation were by baptism, would Paul have thanked God that he had saved so few in Corinth? Verily not. Paul, in his inimitable defense before King Agrippa, affirmed that he was sent to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Paul affirms that "*Christ sent me not to baptize.*" He also declares that *Christ did send him to turn the Gentiles from darkness to light, and from the power of Satan unto God;*" therefore, baptism is no part of the turning act by which a sinner turns to God; for if bap-

1 Cor. i: 14.

1 Cor. i: 17.

Paul not sent to baptize.

Acts xxvi: 18.

Baptism not the turning act.

tism was the saving or turning act, then Paul contradicts himself by saying that he was not sent to baptize. Paul, no doubt, was authorized to baptize those who had turned to God, though baptism was not the most important part of his mission; but if the pardon of sins depends on baptism, then baptism would be the most important part of the mission of the ministry. According to the Campbellite view of baptism, water must be the regenerating element! Mr. Campbell says: "If

Chy. Res., 'the water of separation' meant water used
p. 272. for separating a person, what more natural than 'the bath of regeneration' should mean water used for regenerating a person?" *Water used for regenerating a person!* Such an idea savors much of mental darkness.

Well, do Campbellites really arrogate to themselves the right to regenerate sinners? Yes; for Mr. Campbell

Chy. Res., says that he wrote "for the benefit of those
p. 279. who are employed in the work of regenerating others." In this the Campbellites surpass the Roman Catholics in claiming the power to save sinners by regenerating them by water.

No wonder, then, that they claim "*the whole honor of this great work*" of the conversion of the world for themselves. Yes, the Campbellites deny that any person is authorized by the Word of God to *read, sing, pray, or perform any acts of devotion, until he has been immersed or regenerated by some human administrator or officiating priest!* But how different is all this jargon of the Campbellites about regenerating and saving sinners from the declaration of Paul, where he says, "By grace

are ye saved through faith, and that not of yourselves: it is the gift of God."

CHAPTER X.

CAMPBELLITE BAPTISM.

1. Mr. Campbell teaches that baptism is the most important of all the commands or institutions of Christ. ———
2. Mr. Campbell teaches that immersion is obeying the Gospel, and the act by which the world must be converted.
3. Mr. Campbell teaches that immersion alone was the act of turning to God.
4. Mr. Campbell teaches that baptism is necessary in order to the reception of the Holy Spirit.
5. Mr. Campbell teaches that baptism is essential to acceptable prayer.

SECTION I.

MR. CAMPBELL TEACHES THAT BAPTISM IS THE MOST IMPORTANT OF ALL THE COMMANDS OR INSTITUTIONS OF CHRIST.

IN the last chapter it was shown that Mr. Campbell made immersion the act by which sinners are regenerated, and, therefore, it must be the most important of all the institutions of Christ. The following is from the pen of "A Reformer," and indorsed by Mr. Campbell:

W. H. L. "A vail, in the reading of this institution, has been over the hearts of Christians, and yet remains over the hearts of an immense majority; and by their *traditions* they have rendered the last enjoined and most important of the com-
 Mill. Har., vol. 5, p. 259.
 Baptism the most important.

mandments or institutions (baptism) of the Lord, of this perfect, and complete, and most glorious institution, of *non-effect*, by separating it from remission or forgiveness of sins, for which it was instituted and appointed.)

Here baptism is affirmed to be the MOST GLORIOUS AND MOST IMPORTANT OF THE COMMANDMENTS OR INSTITUTIONS OF THE LORD. This attaches more glory to baptism than to the Church or kingdom, which is the bride, the Lamb's wife. John, when describing the glory of this Church, or bride, which is one of the institutions of Christ, said: "And I heard as it

Rev. xix: 6, 7. The honor of the bride. were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready." Then baptism is not the most glorious of the institutions of Christ. But it is also affirmed here that baptism is the most important command of the Lord. Is baptism more important than *repentance, faith, or love to God*? If so, it would be better to neglect all these than to omit baptism! Are not those who thus exalt and worship baptism equally guilty of idolatry with those who worship the bread and wine? Can not God forgive some sinners without baptism? Mr. Campbell says: "If

Mill. Har.,
New Series,
vol. 5, p. 235.

Only one plan
of forgiveness

God can honorably forgive one sin, and accept one sinner without sacrifice, he can do so in every case. I contend that the whole Bible teaches sacrifice, faith, and repentance as essential to forgiveness. God can not forgive sin, any sin of any transgressor, without these. If it is proved that

it is necessary in any one case, it is necessary in every case; for whatever justifies God in forgiving one sinner, will justify him in forgiving every other sinner." Then, as Mr. Campbell undoubtedly makes baptism essential to forgiveness in some cases, therefore, according to his plan, it must be necessary in every case. Mr. Campbell makes baptism and justification inseparable; for he says, "See here how intimately and inseparably justification and baptism are connected." But if the connection between justification and baptism is *inseparable*, then one can not exist without the other! But does Paul make justification depend on baptism? He sums up his argument on this subject thus: "Therefore, we conclude that a man is justified by faith without the deeds of the law." From this we discover that the conclusion of Paul was quite different from that of the Campbellites; for they conclude that justification is made to depend on baptism, while Paul makes it to depend on faith without works.

Mill. Har.,
vol. 5, p. 260.

Baptism and
justification
inseparable.

Rom. iii: 28.

Justification
by faith.

SECTION II.

MR. CAMPBELL TEACHES THAT IMMERSION IS OBEYING THE GOSPEL, AND THE ACT BY WHICH THE WORLD MUST BE CONVERTED.

It seems that the mind of Mr. Campbell was so overwhelmed with the importance and benefits of baptism, that he could scarcely discover any other commands.

All those expressions which speak of obedience to the Gospel, or faith, he applies to baptism. He affirms

Mill. Har. Extra, No. 1, p. 12. *“that the Gospel has in it a command, and as such must be obeyed.”* This shows that

Mr. Campbell regarded the Gospel as only containing one command, and that is baptism!

Chy. Res., p. 199. Again, Mr. Campbell affirms that “this act of faith was presented as that act by which a

Mr. Campbell makes immersion alone the act of pardon. change in their state could be effected; or, in other words, by which alone they could be pardoned. They who ‘gladly received this word were that day immersed;’ or, in other words,

that same day were converted, or regenerated, or obeyed the Gospel. These expressions, in the Apostle’s style, when applied to persons coming into the kingdom, denote the same act, as will be perceived, from the various passages in the writings of Luke and Paul.” It is here affirmed *that immersion is that act by which alone they (the Pentecostians) could be pardoned, and that to be immersed, converted, regenerated, and to obey the Gospel all meant the same thing.* That regeneration is not immersion was shown in the last chapter. I now wish to show that *obedience to the Gospel* means more than the act of immersion. Paul says: “They have

Rom. x: 16, 17.

Paul makes faith the obedience of the Gospel.

not all obeyed the Gospel; for Esaias sayeth, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God.” Paul, in showing who had not obeyed the Gospel, says, “*Who hath believed our report?*” which proves that a failure to *believe the report was disobeying the Gospel.* That those who do not believe in Christ are guilty of disobeying the Gospel is

further shown in the letter to the Thessalonians, where it is said, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." From this it is evident that all who *obey not the Gospel* shall be punished with everlasting destruction, etc.; but, at the same time Christ, will be admired in all them that *believe*; therefore it is evident that failing to believe is *obeying not the Gospel*, for it is disobedience for which the wicked will be punished. But if *obey not the Gospel* means *be not immersed*, as Campbellites teach, then all the unimmersed must be *punished with everlasting destruction!* But as Christ is to be admired in all them that believe, and some believers have not been immersed, therefore some unimmersed persons will be saved, which is embraced in admiring Christ when he comes.

From this testimony, it is evident that the expression *obey the Gospel* does not simply allude to immersion, but to the acceptance of Christ through faith. Campbellites are very generally agreed that *immersion* and *conversion* are the same in meaning. On this point Mr. Campbell says: "All is mental and invisible before coming out of the water; and as immersion is the first act commanded, and the first constitutional act, so it was in the commission, *the act* by which the Apostles were commanded to turn or con-

2 Thess. i:
7-10.

Chr. Sys.,
p. 210.

With Campbellites immersion and conversion is the same.

vert those to God who believed their testimony. In this sense, then, it is the converting act. No man can, scripturally, be said to be converted to God until he is immersed."

That men are agents under God to point sinners to the converting power, and thus convert them, is admitted; but that they are to convert sinners by immersion is as foreign from the Bible as *extreme unction*. That immersion is not conversion may be learned from Jesus Christ, where he says, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and shall understand with their heart and should be converted, and I should hear them." The Savior gave this as a quotation from the sixth chapter of Isaiah. Did the prophet mean *lest they be immersed*, when he said *lest they be converted*? The prophet neither knew nor said any thing about baptism, therefore the conceit that immersion is the converting act has no favor from the Bible. Conversion means turning to God. Many persons have been immersed and not turned to God, therefore conversion and immersion are not identical.

Matt. xiii: 15.

Immersion
not conver-
sion.

SECTION III.

MR. CAMPBELL TEACHES THAT IMMERSION ALONE WAS THE ACT OF TURNING TO GOD.

As Mr. Campbell assumed that immersion and conversion were equivalent, he was driven to the conclusion that immersion was the act of turning to God. He says: "Hence, neither praying, singing, reading, repenting, sorrowing, resolving, nor waiting to be better was the converting act. Immersion *alone* was the act of turning to God." *Immersion*, then, is the whole of Campbellite conversion! Yes, "IMMERSION ALONE WAS THAT ACT OF TURNING TO GOD"—*immersion without repentance, without prayer, without mourning, without the aid of the Holy Spirit!*

Mill. Har.,
Extra No. 1,
p. 35.

Immersion
alone the act
turning.

IMMERSION ALONE is the conversion of the so-called reformation. If so, then the remission of sins can not be obtained before going into the water. Mr. Campbell says: "It is not our faith in God's promise of remission, but our *going down* into the water that obtains the remission of sins." Then, in the Campbellite plan, it is not through faith, *but going down into the water, that obtains the remission of sins!* This view makes immersion the sun of the whole Campbellite system, around which all things else in religion revolve as mere satellites. Again the Bethany reformer says: "No man could now be pardoned as Abel was, as Enoch was, as David was, as the thief upon the cross

Chy. Res.,
p. 238.

Going
down into the
water obtains
remission.

Chy. Res.,
p. 247.

Mr. Campbell teaches that none can now be saved as the ancients were.

was. These all lived before the *second will* of God was declared." Among the many great discoveries made by this ecclesiastical adventurer, he discovered that "*No man could now be pardoned as Abel was, as Enoch was, as David was, as the thief on the cross was.*" But why did not the "Reformer" favor us with the law and the testimony on this subject? Did he consider his bare word as equal authority with the Bible? It is evident to my mind that if God has had different plans to save sinners, then there will be discord in the song of the redeemed in heaven. But we learn that "there is

1 Tim. ii: 5. one God, and one Mediator between God and men, the man Christ Jesus;" and "neither is

Acts iv: 12. there salvation in any other, for there is none other name under heaven given among men

whereby we must be saved." And we read in the Bible of but one salvation which refers to the redemption of the human family, and it is the same "salvation from generation to generation." "Of which salvation the prophets have inquired and searched diligently."

Isaiah li: 8.

1 Peter i: 10.

One great salvation. From these scriptures it is evident that there is but one *great salvation* or plan by which God has saved sinners in different ages of the world. But how were the ancient worthies saved? How

Gal. iii: 6-9. was Abraham pardoned? "Abraham believed

Abraham with all his children were pardoned through faith that God would justify the heathen through faith,

God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God

preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." *Yes, Abraham believed God, and it was counted to him for righteousness; and they who were of FAITH, the same were the children of Abraham.* Then the answer is clearly made out that Abraham was pardoned *through faith*. But if Mr. Campbell be correct that no man could now be pardoned as Abraham was, then it follows that no man could be pardoned now *through faith!* But as the "*scriptures foreseeing that God would justify the heathen through faith, preached before the GOSPEL unto Abraham.*" It needs no comment here to show that Abraham was pardoned in the same way with all his spiritual children; namely, *through faith*. The very fact that all who are of faith, the same are the children of Abraham, is positive proof that they are pardoned as Abraham was. Not only so, but we are "blessed with faithful Abraham," as being his spiritual seed who are to inherit the same promises. The justification of Abraham by works, of which James speaks, was not the justification of a sinner in the sight of God; but it was the justification of a faithful servant of God, who had been justified by faith more than forty years previous. So Paul and James were setting forth different kinds of justification.

Again: it is said that Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who

Rom. iv: 11-13.

We are all the heirs of Abraham through faith

are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." This needs no further explanation to expose the utter fallacy of that doctrine which asserts that no man now could be pardoned or saved like Abraham. Those who lived before the time of Christ were saved through faith in him as the promised Messiah; and those who now live must be saved likewise through faith in him as the revealed Messiah. Rites and ceremonies have been changed, temporal covenants have been abolished, and dispensations have given away to others; but the great, glorious, and perfect plan of salvation through faith in the Redeemer has never been, nor ever will be, changed till he comes to judge the world. The faith of the ancients looked forward to Christ the deliverer as promised, and they exhibited their faith by all the bleeding sacrifices and smoking altars of the old dispensations. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." But our faith looks back to the same deliverer as having already suffered, the just for the unjust, and rose again the third day, who ever liveth to make intercession for us. Yet even if it were so, that God has made different plans of salvation, which he has not, the salvation of the thief would still be according to the last revised plan of salvation, for he was pardoned in the Christian dispensation.

Heb. xi: 13.

SECTION IV.

MR. CAMPBELL TEACHES THAT BAPTISM IS NECESSARY
IN ORDER TO THE RECEPTION OF THE HOLY SPIRIT.

He affirms that "to be immersed into the name of the Holy Spirit prepares for the enjoyment of this communion, as being immersed into the Father introduces into the enjoyment of the love of God, and as immersion into the name of Jesus Christ introduces us into the favor of the Lord Jesus." Then, if this be so, that immersion prepares us for the enjoyment of the communion of the Holy Spirit, it follows that none can enjoy this communion previous to immersion.

Mill. Har.,
vol. 5, p. 569.

Immersion
prepares for
the reception
of the Spirit.

Again Mr. Campbell says on this subject: "Before the Holy Spirit can be received, the heart must be purified; before the heart can be purified, guilt must be removed from the conscience; and before guilt can be removed from the conscience, there must be a sense, a feeling, or an assurance that sin is pardoned and transgression covered. For obtaining this there must be some appointed way, and that means or way is immersion into the name of the Father, Son, and Holy Spirit; so that, according to this order, it is incompatible, and, therefore, impossible, that the Holy Spirit can be received or can dwell in any heart not purified from a guilty conscience."

Chr. Bap.,
p. 439.

The sum of the above argument is this: *The Holy Spirit can not dwell in any heart not purified from a guilty conscience; but the means or way to obtain this is immersion into the name*

Impossible
for the Holy
Spirit to dwell

in the heart
before bap-
tism.

of the Father, Son, and Holy Spirit; THEREFORE IT IS IMPOSSIBLE THAT THE HOLY SPIRIT CAN BE RECEIVED OR DWELL IN ANY HEART BEFORE IMMERSION!

That I have not mistaken Mr. Campbell's argument is seen in the following: "Through the water we come

Mill. Har., to Jesus, who came through water to us; vol. 1, p. 361. and thus, as when the earth was first born of

water, the sun lifted his rays upon it, so the Sun of Righteousness first beams upon our souls when born into that kingdom into which none can enter unless born

Chr. Sys., again." And he again says that "being born p. 200. again and being immersed are the same thing."

So it is clearly laid down in the *reformation that the Sun of Righteousness first beams upon our souls when we arise from immersion, and that it is impossible for the Holy Spirit to be received or dwell in any heart -before immersion;* and to prove that the reception of the Holy Spirit depends on immersion, Mr. Campbell refers to the language of Peter on the day of Pentecost as follows:

Chr. Bap., "Hence it came to pass that Peter said, 'Be p. 439. immersed for the remission of your sins, and ye shall receive the gift of the Holy Spirit.'"

It is argued from this that there is no promise of the

The baptism Holy Spirit before baptism. In order to un-
derstand the Bible teaching concerning the
Spirit.

Holy Spirit, it is necessary to distinguish between the office of the Holy Spirit in conversion and THE GIFT or baptism of the Holy Spirit. All who are born of the Spirit, or converted to God, receive the Holy Spirit as a witness; but all who are thus converted do not receive *the gift* or baptism of the Holy Spirit. That

the *baptism* and *gift* of the Holy Spirit denote the same divine blessing is seen by consulting the Acts of the Apostles. When Peter was preaching at the house of Cornelius, "The Holy Ghost fell on them Acts x: 45. which heard the word. And they of the circumcison which believed were astonished, as Gift of the Spirit. many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." This miraculous display of the power of God on the Gentiles which enabled them to speak with tongues is called the "gift of the Holy Ghost." But Peter, rehearsing the same occurrence, said, "And as I began to Acts xi: 15, speak, the Holy Ghost fell on them, as on us 16. at the beginning. Then remembered I the The baptism and gift of the Holy Spirit the same. word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

From these Scriptures it is proved that the "gift of the Holy Ghost" and the "baptism of the Holy Ghost" are identical; therefore, on the day of Pentecost, when Peter said, "Ye shall receive the gift of the Holy Ghost," he meant the same as *ye shall be baptized with the Holy Ghost*. For Campbellites now to argue that the reception of the Holy Spirit is limited by baptism, because the baptism of the Holy Spirit was promised after baptism on the day of Pentecost, is simply to exhibit their ignorance of the difference between the work of the Holy Spirit in conversion and the baptism or gift of the Holy Spirit. While the Holy Spirit has been in the world from the beginning, performing his office in the salvation of men, the *gift* or *baptism* of the Holy Spirit was never bestowed till the The real difference between the office of the Spirit in con-

version and the gift or baptism of the Holy Spirit. day of Pentecost. To be baptized with the Holy Spirit does not mean to be born again, pardoned, or converted. No person was ever said to be baptized with the Holy Ghost till the day of Pentecost, though multitudes had been converted or born of God prior to that time. All who are now the children of God on earth have been born again, born of the Holy Spirit, and yet they have never received the gift or baptism of the Holy Spirit in the Bible import of these terms. Though there was no baptism of the Holy Spirit until after the ascension of Jesus, yet "holy men of God spake as they were moved by the Holy Ghost" prior to that time. The baptism of the Holy Spirit was that overwhelming influence of the Spirit which enabled the possessor to speak with tongues. The Apostles had power to heal the sick and cast out devils, and had even received the "Holy Ghost" before the day of Pentecost, and still they had not received the gift or baptism of the Holy Ghost. And even this gift or baptism of the Holy Ghost was not confined to the baptized, but the "gift of the Holy Ghost" was poured out on the Gentiles before baptism in water. It is evident, however, that the gift or baptism of the Holy Spirit was always bestowed upon the children of God, for none who are acquainted with the Bible will contend that the unpardoned sinner can enjoy the gift or baptism of the Holy Spirit.

Again, I call the attention of the reader to the words of the Psalmist, to show that the Holy Spirit is not limited to any ordinance performed by any human administrator. David prayed thus: "Take not thy Holy Spirit from me." And he also makes

the inquiry, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." With all these mighty truths before us, how remarkable that any one should contend that it is impossible for the Holy Spirit to be received or enjoyed before immersion! What, the Spirit of God which fills the whole universe limited by immersion! The Savior does not limit the blessings of the Holy Spirit to the action of baptism, for he affirms that your Heavenly Father shall give the "Holy Spirit to them that ask him."

Psalms
cxxxix: 7-10.

Luke xi: 13.

SECTION V.

MR. CAMPBELL TEACHES THAT BAPTISM IS ESSENTIAL
TO ACCEPTABLE PRAYER.

It is emphatically taught in the so-called reformation that the unbaptized have no right to pray to God at all. Mr. Campbell says: "Hence, in the moral fitness of things in the evangelical economy, baptism or immersion is made the first act of a Christian's life, or, rather, the regenerating act itself, in which the person is properly born again—born of 'water and spirit'—without which, into the kingdom of Jesus, he

Chr. Bap.,
p. 439.

Not the duty of the sinner to pray. can not enter. No prayers, songs of praise, no acts of devotion in the new economy are enjoined on the *unbaptized*." This quotation

teems with errors, but I only wish more especial attention to that part which declares that *no prayers, songs of praise, no acts of devotion in the new economy are enjoined on the unbaptized*. Repentance and faith are required before baptism. Are there no acts of devotion

in these? Paul teaches the sinner that Rom. x: 13. "whosoever shall call on the name of the Lord shall be saved." Are not the unbaptized enjoined to call upon the name of the Lord? If so, they are required to pray, from the fact that none can call on the name of the Lord (in faith) without prayer.

Again Mr. Campbell says, on the same point: "And Chr. Res., p. 247. will that Son, who, for no other purpose than to honor his Father's institution, was immersed in the Jordan, bestow pardon or salvation upon any who refuse to honor him and Him that sent him? He has been graciously pleased to adapt means to ends. He has commanded immersion for the remission of sins; and think you that he will change his institutions because of your stubborn or intractible disposition? As well, as reasonably might you pray for loaves from heaven, or manna, because Israel eat it in the desert, as to pray for pardon while you refuse the remission of your sins by immersion." In this it is positively taught that Jesus Christ will not bestow pardon or salvation upon any unbaptized person, *and as reasonably might one pray for loaves from heaven as to pray for pardon before immersion*. From these texts it is proved that Mr. Campbell teaches that acceptable prayer depends

upon immersion. And he is followed in this by the Campbellites generally. But are not the Campbellites liable to the charge which Eliphaz made against Job when he said, "Yea, thou casteth off fear, and restrainest prayer before God." Such teaching concerning prayer is not worthy to be called "ancient Christianity," but it savors more of ancient Catholicism.

CHAPTER XI.

CAMPBELLITE BAPTISM.

1. Mr. Campbell teaches that being Born Again and being Immersed are the same thing.
2. Mr. Campbell teaches that all Christians have two figurative parents—the Holy Spirit, the Father; and the Water, the Mother of them.
3. Mr. Campbell teaches that persons are begotten of the Spirit, impregnated by the Word, and born of Water into the Kingdom of Christ.
4. Mr. Campbell teaches that no one can be born of God till baptism, and that even Jesus Christ was born again in Baptism.
5. Mr. Campbell admits that his view of Baptism introduced Infant Baptism.

SECTION I.

MR. CAMPBELL TEACHES THAT BEING BORN AGAIN AND BEING IMMERSSED ARE THE SAME THING.

MR. CAMPBELL, as a reformer, seems to have studiously avoided the path trodden by any previous reformer. He wished to thrust his vessel of reform far out into the seas unnavigated by other adventurers, so that he might reap the whole honor of all the discoveries which he might make. He claims to have disinterred or dug up the meaning of the Christian institution, which had been lost and lay buried under the rubbish of human traditions for hundreds of years. But he not only claims to have resurrected the mean-

ing of the Christian institution from the gloomy grave of the past, but he also claims to be the first to proclaim the true design of baptism on the continent of America. He says: "I received a letter from Mason County, Kentucky, from one of my earliest friends and acquaintances in the State, a gentleman who heard with extraordinary attention my whole debate on baptism in 1823, *when its true meaning and design were for the first time promulgated in America.*" This, indeed, was an important discovery; but, however, it is fatal to the interests of Campbellism, because, as I have already shown, baptism without the proper meaning or design is of no value with the Campbellites; for Mr. Campbell contends that "without knowing and believing this, [that the blood of Christ is applied in baptism,] immersion is as empty as a blasted nut." Then, as all immersions performed without understanding its true meaning is null and void, and as Mr. Campbell himself was immersed long before this meaning was discovered, therefore the founder of the Campbellite Society lived and died without ever having received baptism in its true meaning and design. Such is the awkward dilemma in which the Campbellites are placed by their pretended discoveries.

Again Mr. Campbell says of baptism: "As regeneration is taught to be equivalent to 'being born again,' and understood to be of the same import with a new birth, we shall examine it under this metaphor; for if immersion be equivalent to regeneration, and regeneration

Mill. Har.,
New Series,
vol. 2, p. 86.

Campbell
the first to
proclaim the
true design of
baptism in
America.

Chr. Bap.,
p. 521.

Without
knowing the
design, bap-
tism of no
value.

Chr. Sys.,
p. 200.

Being born
again and be-
ing immersed
the same.

be of the same import with being born again, then being born again and being immersed are the same thing, for this plain reason, that things which are equal to the same thing are equal to one another." How manifest the sophistry which lurks in this argument, if argument it can be called. Mr. Campbell affirms, without proof, *that immersion is equivalent to regeneration*, and then draws his conclusion *that as regeneration is of the same import with the new birth, therefore BEING BORN AGAIN AND BEING IMMersed ARE THE SAME THING!* I have already shown that immersion is not equivalent to regeneration, and, therefore, the conclusion that *being born again* and *being immersed* are one and the same is utterly false.

Again the Reformer says: "In one sense, a person is born of his father, but not until he is first
 Chr. Sys., p. 201. born of his mother; so, in every place where water and the Spirit or water and the Word are spoken of, *the water stands first*. Every child is born of its father when it is born of its mother; hence the Savior put the mother first, and the Apostles follow him. No other reason can be assigned for placing the water first. How uniform this style! Jesus says to Nicodemus, Nicodemus. 'You must be born again, or you can not discern the reign of God.' *Born again!* What means this? 'Nicodemus, unless you are born of water and the Spirit you can not enter into the kingdom of God.'"

In the above, Mr. Campbell tries to sustain his position that baptism is the new birth from the language of Jesus to Nicodemus. But what does the Savior design to teach by the phrase "born of water and of the Spirit?" By this the Savior could not have referred to baptism

according to Mr. Campbell's own teaching, because he affirms that Christian baptism was first administered on the day of Pentecost, and born of water is spoken of in the present tense long before the time which he fixes for baptism to commence. Furthermore, the Savior reproved Nicodemus for his ignorance of the new birth. But if immersion is the new birth, then the reproof was unjust, from the fact that Nicodemus had no means of knowing any thing of baptism, either from the law or the prophets; but as the reproof was just that Nicodemus ought to have learned the new birth from the old Scriptures, and they teach nothing concerning baptism, therefore the Redeemer did not mean baptism by the phrase "*born of water.*"

In answer to the question, "What is meant by being born of water?" I can do no better than to introduce the exposition of Elder Williams. He says:

"1. Born of water and of the Spirit is an explanation of born again. 2. It was given by the Savior to Nicodemus, a Pharisee, a ruler of the Jews, or master or teacher of Israel. 3. It was, therefore, an explanation adapted to him *as such*, which he ought to have understood. 4. It was an explanation, therefore, which he ought to have learned and understood from his sources of information. 5. But his sources of information were the writings of Moses and the prophets. 6. Hence, to them we must go to learn its meaning. Well, as I have shown already, God, in saving us, does *two* things for us: He gives us a new heart, and he *cleanses* us from sin. Now, these two things are to be found both in the writings of Moses and the prophets. They

Exposition
of Campbell-
ism, p. 333,334.

Williams'
view of the
term born of
water and the
Spirit.

are set forth in *types* and promises, and especially in the new covenant. Circumcision was typical of a change of heart corresponding to the birth of the Spirit. The following passages prove this: Deuteronomy x, 16: ‘Circum-

Exposition of the terms born of water and the Spirit
 cumcise therefore the foreskin of your heart, and be no more stiff-necked.’ Deuteronomy xxx, 6: ‘And the Lord thy God will circumcise thy *heart*, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.’ Are not these passages plain? * * *

It is evident that the Apostle Paul understood circumcision as typical of a change of heart.

Hear him: ‘He is not a Jew, which is one *outwardly*: neither is that circumcision, which is *outward* in the flesh: but he is a Jew which is one *inwardly*; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God.’

Rom. ii: 28, 29. * * * Not only is a *change of heart* thus set forth in type, but our cleansing from sin is also thus set forth. All the ceremonial washings under the law were typical of our moral cleansing from the pollution of sin, particularly that connected with the ashes of the red heifer.—Numbers xix: 19. This Paul teaches us in Hebrews ix, 13, 14: ‘For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of ^{of} flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge (or cleanse) your conscience from dead works to serve the living God.’ The prayer of David in the fifty-first Psalm plainly recognizes these two ideas: ‘*Wash* me thoroughly from mine iniquity, and *cleanse* me from my

sin.' Again: '*Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.*' This is one idea. '*Create in me a clean heart, O God, and renew a right spirit within me.*' This is the other idea. Here is a plain exposition of 'born of water and of the Spirit.'" From this, and the whole tenor of the Bible, it is evident that "born of water" alludes to the *cleasing from* or *CUTTING off* of sins, while "born of the Spirit" refers to the *quickenning process*, or the *making alive by the spirit*. Instead of immersion being called a *birth*, in the New Testament, it is called a *burial*. Again: It is evident that *born of water* does not mean baptism, from the fact that God had children, and of course they were born of God, before baptism was instituted. This fact in itself is sufficient to confute all the sophistry of the Campbellites in attempting to prove immersion to be the new birth. If it were true that baptism is the new birth, then it follows that no person was ever born of God before the institution of baptism. To use the gross figure of Mr. Campbell, that water is the mother of God's children, all his children born before baptism was instituted must have been born of a different mother, and, consequently, we would only be half-brothers to the Old Testament saints! Another proof that baptism is not the new birth is found in the language of John, thus: "Whosoever believeth that Jesus is the Christ is born of God." 1 John v: 5.

Yes, it is declared by the authority of Heaven that every true believer is born of God; and as faith is independent of baptism, therefore being born again and being immersed are not the same thing. Again the Savior says upon the subject of a new birth: "But as John i: 12, 13.

Baptism not the new birth many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is here shown that all them that *believe on his name are born of God*. And whatever is meant by the new birth, it does not depend on the *will of man*; but *baptism does depend upon the will of man*, therefore baptism is not the new birth.

SECTION II.

MR. CAMPBELL TEACHES THAT ALL CHRISTIANS HAVE TWO FIGURATIVE PARENTS—THE HOLY SPIRIT, THE FATHER, AND THE WATER, THE MOTHER OF THEM.

Mr. Campbell has attempted to literalize the new birth by finding something in it to correspond to every part of the process of natural generation and birth. He speculates thus upon this subject: "How much more sensible the fishermen of Galilee than our theological doctors of the nineteenth century. They have two figurative parents for one figurative birth, because we do have and must have two natural parents for one natural birth. Every living man among us had, if he have not now, a father and a mother. Did any one ever see a human being that had not two parents? There is not a child of God in the Church Militant that has not had two parents. Hence, in the figurative generation there

Mill. Har.,
4th Series,
vol. 4, p. 605.

Water the
mother.

are the Word, the Spirit, and the sinner, and in the figurative birth there are the *water* and the *Spirit*. A man dead in trespasses and in sin is quickened, made alive, or begotten by the Spirit, through the Word, and he is born of the water and the Spirit after he has died to sin and been buried in the water of baptism with Christ." Here the *water* and the *Spirit* are set forth as the mother and father of God's children, and they are not *born* of God till they have been *buried in the water of baptism!* But is the water really the mother of all the family of God? Mr. Campbell says: "In these days of apos-
 tasy, men have sought out many inventions. Some have attempted to get into the kingdom of heaven without being born at all. Others imagine that they can be born of the Spirit without water, and that the King is as well pleased with them who have been born without a mother as those who are lawfully born of father and mother." We will admit, without controversy, that the *water* is the "mother" of all the *Campbellite family*; and as children frequently think more of their mother than of their father, we need not be surprised that the Campbellites put more stress upon *baptism* than on the HOLY SPIRIT. The curious idea of the water being the mother of all the family of God is peculiar to Campbellism alone. It is not found in the Bible. Such an idea of the new birth is, to my mind, not one whit better than the misconception of Nicodemus, which caused him to exclaim, "How can a man be born when he is old?"
 Jesus designed to teach Nicodemus *only one* new birth. This was expressed in the words, "Ye must be born

God's children have the water as their mother.

Chy. Res., p. 164.

Campbellites love their mother the best.

John iii: 4.

again," or "born of the Spirit." And, as has already been shown, the expression "born of water and of the Spirit" is only an explanation of *born again*, showing the whole process of the *cleansing* and *making alive* of the dead spirit of the sinner. It is certain that the literal water can not be the "*mother*" of Christians, from the fact that in the new birth it is not the body which

John iii: 6. is born again, but "that which is born of the Spirit is Spirit." The spirit of man only is born again in the new birth, and as the literal water only applies to the body, which is not born again in conversion, therefore born of water can not mean the water of baptism.

To carry out the Campbellite rule of having *two figurative parents for one figurative birth*, we must find the figurative mother of all who were the "Sons of God" before the marriage of the Spirit with the water! Who was the mother of the ancient children of God? Was it the altar or the sacrifice, or was it the Jewish hierarchy? And, according to this rule, who is the mother of the "children of pride?" Or who is the mother of "the children of this world?" or of "the children of disobedience?" And if the water is the mother of God's children, who is the mother of the "children of the devil?" All these families of children are mentioned in the Bible, and if it is necessary to have a mother for each of them, who or what are their mothers? The servants of the devil are in the Bible represented as the children of the devil; and, in like manner, the servants of God are represented as the children of God, though

Eph. ii: 3. they were once "by nature the children of wrath, even as others." But they have re-

ceived the Spirit of adoption, whereby they cry, Abba, Father. It is not the *water* of adoption, but the spirit of adoption, that enables the children of God to cry, Abba, Father.

Again Mr. Campbell remarks, that "there are three births, three kingdoms, and three salvations—one from the womb of our first mother, one from the water, and one from the grave. We enter a new world on and not before each birth: the present animal life, at the first birth; the spiritual, or life of God in our souls, at the second birth; and the life eternal, in the presence of God, at the third birth. And he who dreams of entering the second kingdom, or coming under the dominion of Jesus, without the second birth, may, to complete his error, dream of entering the kingdom of glory without a resurrection from the dead." We wish the reader to notice in this text that Mr. Campbell affirms that *we enter a new world on and not before the second birth or baptism, and that we enter the spiritual, or life of God in our souls, at the same time*; but there is not the least intimation in the Bible that we enter a new world at baptism, though, if we are properly baptized, we are prepared to enter the Church. And so far from the life of God commencing in our souls at baptism, it is emphatically declared by the Savior that "*he that believeth on him that sent me hath everlasting life.*" Here the Savior has decided against the Campbellites, by making everlasting life depend on faith and not immersion.

Chr. Sys.
p. 233.

It is claimed that we enter a new world when born of water.

SECTION III.

MR. CAMPBELL TEACHES THAT PERSONS ARE BEGOTTEN OF THE SPIRIT, IMPREGNATED BY THE WORD, AND BORN OF WATER INTO THE KINGDOM OF CHRIST.

Chr. Sys., Here is his own language: "Persons are
 p. 201. begotten of the Spirit of God, impregnated by the Word, and born of the water." As suitable to my purpose, I here insert the criticism of Elder Jeter

Campbellism on the text above cited. He remarks that
 Re-examined, "it is admitted that, physiologically, there is
 p. 82. a distinction between *begotten* and *born*; but
 Elder Jeter's criticism. Mr. Campbell, and every tyro in Greek, know that these terms in the New Testament represent precisely the same word. Whether believers are said to be 'begotten of God,' or 'born of God,' depends merely on the taste of the translators. Whosoever, in Scripture phraseology, is 'begotten of God,' is 'born of God.' When a person, according to Mr. Campbell's theory, 'is begotten,' or, which is precisely the same thing, *born of God*, he is next impregnated by the Word. Conformably to physiological laws, the mother, and not the foetus, is impregnated; but Mr. Campbell inverts the order of nature, and insists that 'persons begotten of God (are) impregnated by the Word,' and they are begotten and become pregnant before they are 'born of water.' 'Now as soon as, and not before,' he affirms, 'a disciple who has been *begotten*,' that is, *born of God*, 'is born of water'—immersed—'he is born of God,' or 'of the Spirit.' Who has ever noted a greater confusion of metaphors, or a greater obscurity of conception?" Elder Jeter's

criticism exhibits the gross absurdity of attempting to literalize the new birth. To carry out his theory, Mr. Campbell should have *the water*, the mother, impregnated, instead of the person born. Mr. Campbell himself admits that the terms *begotten* and *born* of God are derived from the same original word; for he says, "Whether we shall read, 'he that believeth that Jesus is the Messiah, is born of God,' or is begotten of God, must depend upon the taste and discrimination of the translator, as the word is the same in the original text." Yet, notwithstanding this confession that the terms *begotten* and *born* in the New Testament are from the same original word, Mr. Campbell has based his whole theory of the new birth upon the assumption that *begotten* and *born* of God are two distinct things. But, according to Mr. Campbell's theory, can not those who are *begotten* by the Spirit and impregnated by the Word *be born* without immersion? No; for Mr. Campbell says, "Begotten of God he may be, but born of God he can not be until born of water." So, according to this *reformed* theory of the new birth, persons begotten of the Spirit and impregnated by the Word must forever remain unborn, unless some ecclesiastical midwife, or human administrator, bring them forth from the womb of water! But suppose that some of these unborn children of God should die without being born, or immersed, will they be received into heaven? or will they "be raised to the damnation of annihilation," as taught by Mr. Campbell's brother Thomas? Hear Mr. Campbell again on this subject: "Down into the water you

Debate with
Rice, p. 457.

Campbell
admits born
and begotten
to be from the
same word.

Mill. Har.
Extra No. 1,
p. 30.

Chy. Res.,
p. 243.

Persons concealed in the womb of water. were led. Then the name of the Holy One upon your faith and upon your person was pronounced. You were then buried in the water under that name. It closed itself upon you. In its womb you were concealed. Into the Lord, as into the water, you were immersed. But in the water you continued not. Of it you were born, and from it you came forth, raised with Jesus, and rising in his strength. There your consciences were released, for there your old sins were washed away." *In its (the water's) womb you were concealed, and there your consciences were released, for there your old sins were washed away!*

Such is the metaphysical nonsense of Campbellism. To talk of sins being washed away in the womb of water, is to talk foolishness. But do the Scriptures teach that the conscience is released or cleansed by bap-

Hebrews ix: 13, 14. tism? No; for Paul says, "For if the blood of bulls and of goats, and the ashes of an

heifer sprinkling the unclean, sanctifieth to purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Then, it is not through bap-

Rom. iii: 25. tism, but "through faith in his blood," that the conscience is released or purged from dead works. John also taught the same

1 John i: 7. when he said, "The blood of Jesus Christ his

Son cleanseth us from all sin." We are aware that Mr. Campbell tries to make Peter testify in his favor; but, in doing this, he puts words in Peter's mouth which he never uttered. He affirms: "Thus immer-

Chy. Res., p. 221. sion, says Peter, saves us, not by cleansing the

body from its filth, but the conscience from its guilt. Yes, immersion saves us by burying us with Christ, raising us with him, and so our consciences are purified from dead works to serve the living God." (Mr. Campbell makes Peter say that immersion *saves us by cleansing the conscience from its guilt!* Now, I affirm that Peter has made no such statement.) But Peter did say, "The like figure whereunto even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." As the salvation of the eight souls in the *ark* was not merely a temporal deliverance, but it was also a *figure* of the salvation by the resurrection of Jesus Christ. To omit the parenthesis, the language of Peter stands thus: ** "The like figure whereunto even baptism, doth also now save us, by the resurrection of Jesus Christ. * Peter draws the analogy between the two *figures*. As the coming forth from the ark and water of the deluge was, in some way, a *figure* of the coming forth or the resurrection of Jesus Christ from the grave, in like manner the coming forth from the liquid grave of baptism is a figure of the resurrection and salvation by Jesus Christ. *The like figure* means that one figure resembles the other figure. So this statement of Peter is in perfect harmony with our views, that through faith we have the *real* and *actual* salvation, and in baptism we have the *formal* or *figurative* salvation. This is a beautiful comment on the commission which has been so much misapplied by the Campbellites: "He that believeth and is baptized, shall be saved." Every one that

Immersion cleanses the conscience from guilt.

1 Peter iii : 21.

The figurative salvation in baptism.

Mark xvi : 16.

believeth in Christ is in possession of everlasting life, of *real* salvation; but when he is baptized, he has the *figurative* salvation also. The Campbellites exhibited the sagacity of the man who has the figure or likeness of his friend, and affirms by all that is sacred that the likeness is the man himself!

The salvation in baptism. It was once said of a soldier, suddenly entering a parlor, with gun in hand, and seeing his figure, or likeness, in a large mirror, and supposing it to be the enemy, he fled; and, in like manner, the Campbellites have mistaken the *figurative* salvation in baptism for the *real* salvation. But Peter explains himself when he calls baptism a figure. He says it saves us by the resurrection of Jesus Christ: "Not the putting away the filth of the flesh, but the answer of a good conscience toward God." Yes, baptism is *the answer of a good conscience*; therefore, as the conscience is good before baptism, it must have been purified or purged from dead works before baptism. The Apostle Peter and Mr. Campbell do not agree in their views of baptism. The Campbellites affirm that baptism saves us by *cleansing the conscience from its guilt*, but Peter makes baptism the *answer of a good conscience toward God*. The Campbellites will take a sinner, with a bad or defiled conscience, and immerse him in order to give him a good conscience; but Peter would baptize because the conscience is already *good*, and the baptism could then be the answer or response of a good conscience.

SECTION IV.

MR. CAMPBELL TEACHES THAT NO ONE CAN BE BORN OF GOD TILL BAPTISM, AND THAT EVEN JESUS CHRIST WAS BORN AGAIN IN BAPTISM.

This is shown in a quotation already given. In speaking of the new birth, Mr. Campbell said: "Be-
Mill. Har. Extra No. 1, p. 30.
 gotten of God he may be, but born of God he can not be until born of water." And again
 Mr. Campbell said, on the subject of the new birth:
 "The Holy Spirit made the literal body of
Chy. Res., p. 373.
 Jesus by its influences, and afterward filled
 it. But it was not until he was *born again*
Campbellism teaches that Christ was born again.
 in the Jordan that the Holy Spirit, in the form of a dove, descended upon him, and this Spirit, not in measures, but without measure, ever after abode in him as the Spirit of wisdom, power, and goodness."

In the above I have emphasized the words BORN AGAIN, in order to call attention to the monstrous absurdity of the idea of Jesus Christ *being born again*. This would clearly imply that Jesus was a sinner prior to his new birth or baptism; for it is taught in the New Testament that being born again secures the subject from sin. John says, "Whosoever is born of God doth not commit sin; for his seed remaineth
1 John iii: 9.
 in him: and he can not sin, because he is born
This makes Christ a sinner.
 of God." To say nothing more of the folly of the strange idea of Jesus being *born again* in Jordan, this passage from the pen of inspiration is enough to overthrow the whole fabric of Campbellism

concerning the new birth. Mark the expression, "*Who-soever is born of God doth not commit sin.*" But if Campbellism is correct that immersion is the new birth, then it would mean that *whosoever is immersed doth not commit sin*; but as immersion does not secure the subject

The real new birth secures from the commission of sin. from the commission of sin, therefore it follows that immersion and the new birth are not the same. God's seed remaineth in him who is born of God. This can not be said of

all the immersed. In the new birth a holy principle or *seed* is communicated, which prevents the child of God from the commission of sin. It is stronger still. He can not commit sin because he is born of God. Now, if immersion was the new birth, then no immersed person could commit sin; but when we take the Bible view of the new birth, that it is only the spirit which is born of the Spirit, the difficulty is removed from this subject, for the *renewed* or *new-born* spirit can not sin, though the flesh still inclines to sin. This is fully explained in the letter to the Romans. Paul says: "For

Rom. vii: 19-25.

It is the flesh which serves sin.

the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve

the law of God; but with the flesh the law of sin." Paul delighted in the law of God after the *inward man*, and *with the mind* he served the law of God, but with the *flesh* the law of sin. It is evident that Paul here alludes to that part which was born of God by the terms "*inward man*" and "*mind*." It is this *inward man* which is born of God, and can not commit sin because it is born of God. Then, it is as clear as demonstration that immersion is not the new birth because the new birth bestows the holy seed, which prevents the inward man from the commission of sin. Immersion does not produce this effect. The sins or trespasses committed by one who is born of God originate in the flesh, or through the influence of the flesh. This is why the Apostle said that with the flesh he served the law of sin. Again Mr. Campbell says, on the importance of baptism: "If, then, the present forgiveness of sins be a privilege and a right of those under the new constitution in the kingdom of Jesus, and if being born again, or being born of *water* and the Spirit, is necessary to admission, and if being born of *water* means *immersion*, as clearly proved by all witnesses, then remission of sins can not, in this life, be received or enjoyed previous to immersion." This is the positive declaration that the *remission of sins can not, in this life, be received or enjoyed previous to immersion!* Such is the decision of Mr. Campbell, but not of the Bible. As there is no promise of the pardon of sins *only in this life*, and Mr. Campbell teaches that pardon of sins can not be received in this life previous to im-

The inward man, or new-born soul, does not serve sin.

Chy. Res., p. 213.

Remission of sins not received before baptism.



mersion, therefore, according to this position, there can be no remission of sins in this world, or the world to come, without immersion!

SECTION V.

MR. CAMPBELL ADMITS THAT HIS VIEW OF BAPTISM INTRODUCED INFANT BAPTISM.

Mr. Campbell sets forth the vast importance of immersion in the following strain: "There is no such thing as outward bodily acts in the Christian institution, and less than in all others in the act of immersion. Then it is that the spirit, soul, and body of man becomes one with the Lord; then it is that the power of the name of Father, Son, and Holy Spirit comes upon us; then it is that we are enrolled among the children of God, and enter the ark, which will, if we abide in it, transport us to the mount of God."

Chy. Res.,
p. 253.

Campbell
teaches that
baptism
makes body,
soul, and spir-
it one with
the Lord.

In the above, the Bethany Reformer has announced the discovery *that immersion is not an outward bodily act, and that the spirit, soul, and body of man become one with the Lord in immersion; and that by immersion we are enrolled among the children of God, and enter his ark!* If immersion is not an *outward* act, it must be an internal act. This is strange logic indeed; and if immersion is not a bodily act, it must apply to the spirit or soul only! Is this so? And is it true that in immersion the *spirit, soul, and body of man become one with the*

Lord? We learn from the Bible that the *body* or *flesh* even of the Christian, instead of being *one with the Lord*, is continually warring against the law of God; but Mr. Campbell, the great ecclesiastical discoverer, has found in immersion the talisman by which he proposes to bring the body or flesh into a oneness with the Lord. If these wonderful effects of baptism had been received by Paul when he was baptized, then he would not have complained of his fearful warfare with the flesh, which he calls the body of this death, because the body as well as the Spirit would have been one with the Lord. Again Mr. Campbell says concerning the wonderful benefits of baptism: "He appointed baptism to be, to every one that believeth the record he has given of his Son, *a formal pledge on his part* of that believer's personal acquittal or pardon, so significant and so expressive that when the baptized believer rises out of the water, *is born of water*, enters the world a second time, he enters it as innocent, as clean, as unspotted as an angel; his conscience is purged from guilt, his body is washed with *pure water*, even the washing of regeneration." Again: Mr. Campbell confesses that "it was this view of baptism *misapplied* that originated infant baptism. The first errorists on this subject argued that if baptism was so necessary for the remission of sins, it should be administered to infants, whom they represented as in great need of it on account of their original sin."

Debate with
Maccalla, p
137.

They teach
that we arise
from the water
as spotless
as an angel.

Debate with
Maccalla, p.
136.

In the above, it is taught by Mr. Campbell that when one is immersed he *enters the world a second time* AS INNOCENT, AS CLEAN, AS UNSPOTTED AS AN ANGEL, AND

THAT THIS VIEW OF BAPTISM ORIGINATED INFANT BAPTISM. But do the Campbellites usually exhibit the spotless character of the angels? Let the present state of the Campbellite societies furnish the answer. Mr. Campbell here has confessed the historic fact that his view of the importance of baptism in order to the remission of sins *originated infant baptism*. Yes, the Campbellite doctrine of baptismal salvation not only originated infant baptism, but it also originated many of the superstitions of Popery. Yes, Mr. Campbell has admitted that he holds the same *view* of baptism held by the first "errorists," who not only introduced *infant baptism*, but they inaugurated the grand *apostasy*, which finally culminated into Popery. Mr. Campbell, the pretended reformer, has by his confession embraced this mother heresy, baptismal salvation, and made it the foundation of the *current reformation*. When the ancient errorists made baptism the new birth, without which none could enter heaven, then the people began to have a superstitious reverence for their preachers, who were regarded as holding the keys of the kingdom of heaven, and it now became easy for them to usurp all the authority over the private churchmembers; and thus Antichrist, in all his huge proportions, stood forth as the offspring of baptismal salvation. The same is thus expressed by Dr. Gill: "The same

Pillar of mother heresy, baptismal regeneration, which
 Popery, p. 42. gave birth to Popery, gave birth to infant baptism. They were engendered in the same dark womb of ignorance and superstition; they came forth together, they grew up together, together they overspread the nations, and together shall they disappear before the light of Christ's Gospel and the brightness of his coming."

Yes, this same old haggled-toothed *mother heresy*, which "originated infant baptism," gave birth to Popery, with all its idolatrous superstitions, and caused the union of Church and State, with all the bloodshed arising therefrom, and which has lighted the martyr fires through all the dark ages of Papal rule, shedding pestilence, woe, and moral death throughout the world. This mother heresy, I say, has been taken from the ruins of a Pedobaptist temple by Mr. Campbell, and dressed up in modern style and called "Ancient Christianity," "Christianity Restored," "The Ancient Gospel," with many other high-sounding names to attract the attention of the world.

CHAPTER XII.

CAMPBELLITE BAPTISM.

1. The Capital Argument of Mr. Campbell, that though Salvation is ascribed to several causes, Immersion is always implied, answered.
2. The Sum of the Benefits ascribed by Mr. Campbell to Immersion.
3. The Real or Scriptural design of Baptism.

SECTION I.

THE CAPITAL ARGUMENT OF MR. CAMPBELL, THAT
THOUGH SALVATION IS ASCRIBED TO SEVERAL CAUSES,
IMMERSION IS ALWAYS IMPLIED, ANSWERED.

IN this closing chapter on *Campbellite Baptism*, I wish to answer the argument of Mr. Campbell which is so much relied on by the Campbellites generally. It is Chy. Res., p. 217. stated thus: "When they find a passage where remission of sins is mentioned without immersion, it is weak or unfair in the extreme to argue from that that forgiveness can be enjoyed without immersion. IF THEIR LOGIC BE WORTH ANY THING, IT WILL PROVE THAT A MAN MAY BE FORGIVEN WITHOUT GRACE, THE BLOOD OF JESUS, AND WITHOUT FAITH; FOR WE CAN FIND PASSAGES, MANY PASSAGES, WHERE REMISSION, OR JUSTIFICATION, SANCTIFICATION, OR SOME SIMILAR TERM OCCURS, AND NO MENTION OF EITHER GRACE, FAITH, OR THE BLOOD OF JESUS." The capitals are Mr. Camp-

bell's, and they show the importance attached by him to this argument. But it is further stated by him thus:

"But now the question comes, which, to the Chy. Res., p. 217.
rational, is the emphatic question, WHETHER

DO THEY THINK, BELIEVE, TEACH, AND PRACTICE MORE WISELY AND MORE SAFELY, WHO THINK, BELIEVE, AND TEACH THAT GRACE, FAITH, THE BLOOD OF JESUS, THE NAME OF THE LORD, AND IMMERSION ARE ALL ESSENTIAL TO IMMEDIATE PARDON AND ACCEPTANCE, OR THEY WHO SAY THAT FAITH ONLY, GRACE ONLY, THE BLOOD OF CHRIST ONLY, THE NAME OF THE LORD ONLY, AND IMMERSION NOT AT ALL? To all men, women, and children of common sense this question is submitted."

The above question is written in capitals, as though it was unanswerable. But I think it is easy to show that it is founded in sophistry. It is freely admitted that there are several things essential to the salvation of men, They contend that when salvation is ascribed to several causes immersion is implied.

among which is the *grace of God, the blood of Jesus, the righteousness of Christ, and faith in the Messiah*. But there must, of necessity, be some line or turning point in which the sinner is pardoned, or passes from death unto life. There must be some act, exercise, or duty in which he passes from darkness unto light, from the power of Satan unto God, and from a state of condemnation to that of justification. But where is this line or turning point in which the efficacy of the blood of Jesus is applied to our consciences? Campbellites affirm that this line or turning point between the saved and the lost is *immersion*, without which neither grace, the blood of Jesus, pardon, nor the Holy Spirit can reach or cleanse the conscience of the penitent believer.

But we emphatically believe and teach that this line or turning point of salvation is *faith with the heart*, through which pardon and salvation is bestowed. Mark well, that when salvation is ascribed to these different causes, such as *grace* and the *blood of Jesus*, it is always stated in such a manner as to show that faith is the medium through which the blessing is granted. But not so with immersion. Salvation, or eternal life, is often ascribed to *faith* in such a manner that immersion can not be understood as the cause, or medium without doing great violence to the Word of God. For example, the Apostle

Ephesians ii: 8. says: "For by grace are ye saved through faith," not *through immersion*. Again: "Whom

Rom. iii: 25, 26. God hath set forth to be a propitiation *through faith in his blood*, to declare his righteousness

Paul makes salvation through faith for the remission of sins that are passed, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him that *believeth in Jesus*."

So, then, it is *through faith in his blood*, and not through immersion, that the sinner is justified. "Where

Rom. iii: 27. is boasting, then? It is excluded. By what law? of works? Nay, but by the law of faith."

So, then, it is certain, that in the salvation of sinners *faith is inseparably connected with those blessings and duties to which salvation is ascribed or promised*. But faith may exist before and independent of immersion.

Campbellism Examined by Jeter, p. 246. "Now suppose remission or justification is, in many passages, promised, where no mention is made of 'either grace, faith, or the

blood of Jesus,' *the blessing is promised to some holy exercise or quality which implies the existence of faith, and*

is inseparably united to grace and the blood of Christ. But mark this! Baptism is not essentially connected with faith, nor with any of the exercises which suppose the existence of faith. A man must be a believer, in the full scriptural sense of the term, before he is a fit subject of baptism." But if he is a true believer, he has already crossed the line between the condemned and the justified

In order to exhibit the weakness and sophistry of this capital argument of Mr. Campbell, I will state it once more, including in it also the communion, or Lord's Supper, which is as positively commanded as immersion. In the institution of the supper, the Savior said of the *bread*, "This is my body," and of the *wine*, "This is my blood;" and in another place he said, "Except ye eat the flesh of the Son of man, and drink his John vi: 53, blood, ye have no life in you. Whoso eateth 54. my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Here the bread and wine are emphatically said to be the body or *flesh and blood* of Jesus, and spiritual and eternal life are made to depend on eating his flesh and drinking his Importance of the supper. blood. And if these expressions are taken literally, as Campbellites take the baptismal washing away of sins, then the doctrine of transubstantiation and salvation depending on the eucharist stands just as firm and on the same foundation as that of baptismal salvation. But let us have this great Campbellite argument again stated, with the Lord's Supper added. It runs thus: "But the question comes, which, to the rational, is the emphatic question, WHETHER DO THEY THINK, BELIEVE, TEACH, AND PRACTICE MORE WISELY AND MORE SAFELY, WHO THINK, BELIEVE, AND TEACH

THAT GRACE, FAITH, THE BLOOD OF JESUS, THE COME OF THE LORD, IMMERSION, AND COMMUNION ARE ALL ESSENTIAL TO IMMEDIATE PARDON AND ACCEPTANCE, OR THEY WHO SAY THAT FAITH ONLY, GRACE ONLY, THE BLOOD OF CHRIST ONLY, THE NAME OF THE LORD ONLY, IMMERSION ONLY, AND COMMUNION NOT AT ALL? To all men, women, and children of common sense this question is submitted." Now we discover that this main argument of Mr. Campbell proves just as reasonably, logically, and

scripturally that the *communion* is essential to pardon as that immersion is essential to it; and it proves also that this main argument in Campbellism is neither more nor less than "a genuine sophism," calculated to mislead the ignorant. Campbellites often, with a singular air of triumph, ask the question, "Can any one be saved without obedience?" The answer is, None. They ask again, "Is not baptism a command which is essential to obedience?" The answer is, Yes. Then they boastingly ask, "*How can any one be saved without baptism?*"

To exhibit the bare sophistry in such questions, we may put the same to the Campbellites, thus: "Can any one be saved without obedience?" The Campbellite answers, "They can not." "But is not the communion a command which is essential to obedience?" The Campbellite answers, "It is." Then we ask, "*How can any one be pardoned or saved without communion?*"

Thus, Campbellite arguments, by proving too much, destroy themselves. The truth of the matter is this: that some commands are enjoined on the sinner in order to his pardon, while others are enjoined on the children of God in order to exhibit their faith by their works,

and thereby glorify God. *Repentance* and *faith* are required of the ungodly in order to pardon and spiritual life, while baptism and the *supper* are required of those who are already pardoned. I here introduce the testimony of Saul, to show that baptism is only enjoined on those who have been already "freed from sin." He asked, "How shall we, that are dead to sin, live any longer therein? Know ye not, that Rom. vi: 2-7. so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried [*were buried*, aorist tense] with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so Paul teaches the baptism of those that are freed from sin. we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." In the above, Paul teaches that we "are dead to sin" before we "are buried with him by baptism." But, Paul, what do you mean by being *dead to sin*? "*He that is dead is freed from sin?*" So Paul informs us that we must be *dead to or freed from sin* before we are *buried* with Christ in baptism. How striking the illustration! The rebel against God is first slain by the sword of the Spirit, the Word. He is now dead to sin, or "freed from sin;" then he is buried with Christ in baptism, and rises to walk in newness of life. But the Campbellites would take the sinner *alive to sin*, not freed from it, and bury him in baptism in order to kill him to, or free him from sin!

In battle, the slain are buried because they are dead, not to kill them! This one quotation is sufficient to overthrow the whole system of Campbellism on the design of baptism. From the teaching of Paul, baptism is the first duty of those who are *freed from sin*.

SECTION II.

THE SUM OF THE BENEFITS ASCRIBED BY MR. CAMPBELL TO IMMERSION.

We would mention some other far-fetched arguments in favor of baptismal salvation which are current among Campbellites, but this would extend this work far beyond the original design, and enough has already been brought forward from the Bible to satisfy any one not hopelessly sold to Campbellism that the doctrine of baptismal salvation is false from beginning to end. In this section I wish to sum up a few of the benefits ascribed to immersion, either directly or indirectly, by Mr. Campbell. It would seem, from the extravagant language of Mr. Campbell, in setting forth the benefits of baptism, that

The fabulous benefits of baptism. he had discovered the panacea for all the spiritual maladies to which the fallen race of Adam is subject. With Campbellites—

1. Immersion is the line between the saved and the lost.
2. Immersion is regeneration.
3. Immersion is conversion.
4. Immersion is the new birth.
5. Immersion is the washing of regeneration.

6. Immersion is obeying the Gospel.
7. Immersion alone is the act of turning to God.
8. The pardon of sins depends on immersion.
9. Justification depends on immersion.
10. Sanctification depends on immersion.
11. Reconciliation depends on immersion:
12. Adoption depends on immersion.
13. Salvation depends on immersion.
14. A good conscience depends on immersion.
15. A pure heart depends on immersion.
16. Love to God depends on immersion.
17. Saving faith depends on immersion.
18. Repentance unto life depends on immersion.
19. Acceptable prayer depends on immersion.
20. The reception of the Holy Spirit depends on immersion.
21. The intercession of Christ for us depends on immersion.
22. The new life depends on immersion.
23. Immersion is the converting act.
24. Immersion is the most important of the commands of Christ.
25. The water is the mother of all Christians.^X

These are only a part of the blessings ascribed by Mr. Campbell to immersion, and, as I have before stated, I am convinced that the Campbellites are guilty of idolatry in attaching such unscriptural importance to baptism. I do not wish to underrate the importance of immersion by neglecting it, but we should not exalt baptism to the place of our Savior. The Campbellites do not seem to understand why we immerse at all, if we think that sins can be pardoned without immersion. In

* Rather, "water is the mother of all Campbellites."

reply, we ask, Why do the Campbellites "break the loaf," if they think their sins were pardoned previously? On this point the Reformer says: "When a person has no sins to confess, I do not baptize him. Baptism can neither be the seeking or answer of a good conscience to the man that has no sins from which to be cleansed." This shows that it is fear alone which moves the Campbellites to obedience. But the true spirit of Christianity is that we obey God because we love him. All those who attempt to keep the ordinances through fear of punishment alone are not the children of God. If we are Christians, we love God because he first loved us, and then we will keep his commandments, for they are not grievous.

Mill. Har.,
New Series,
vol. 4, p. 29.

Mr. Camp-
bell will not
baptize any
but sinners.

SECTION III.

THE REAL OR SCRIPTURAL DESIGN OF BAPTISM.

The Campbellites seem to be at a loss to know why we Baptists immerse at all. We answer:

1. *We immerse believers because Jesus Christ commanded us to do so.* And if there were no other reasons, this alone would satisfy every lover of God that immersion is important, and ought to be performed. The Savior makes no unimportant or unmeaning commands. Immersion is, therefore, essential to Christian obedience; and he who has not been immersed upon a profession of faith by the authority of Jesus Christ, has failed to discharge the first

duty enjoined on a child of God. Jesus said, "If ye love me, keep my commandments," John xiv: 15. and, "Ye are my friends, if ye do whatsoever I command you." John xv: 14.

2. *We baptize or immerse because it is necessary to complete righteousness.* The Savior said, "For thus it becometh us to fulfill all righteousness." Matt. iii: 15.

Jesus did not need water to be his "mother" to wash away his sins, or in order to be born again, as taught by Mr. Campbell. And yet his baptism was to fulfill *righteousness*; and those who lightly esteem immersion should remember that it was sanctioned and sanctified by the presence of the Father, the Son, and the Holy Spirit. While the voice of the Father declared that he was well pleased with it, the Lord Jesus Christ, the Son, was the subject of it, and the Holy Spirit sanctioned it by descending in the bodily shape of a dove upon the newly-immersed Redeemer.

3. *We immerse believers because it is essential to membership in the Church of Jesus Christ.* No man nor woman can be a member of that Church against which the Savior promised that the gates of hell should never prevail without immersion. All the denominations in Christendom which practice baptism at all, admit that baptism is essential to church-membership. But we go to higher authority than man. The Savior enjoined immersion in the commission as the first duty of a true believer in order to membership in his Church; and Paul said, "For[†] by [in] one Spirit are we all baptized is the handwriting into one body, whether we be Jews or Gen- 1 Cor. xii: 13. tiles, whether we be bond or free, and have been all made to drink into one Spirit." *In one Spirit are we*

Baptized by *all baptized into one body, the Church.* This
 one Spirit.

is, no doubt, the proper translation of (en) the Greek preposition rendered by King James' translation *by*. That *in* is the proper rendering is supported by the fact that the Holy Spirit is nowhere in the Bible represented as the *administrator of Baptism of any kind*. From this, then, it is evident that immersion is necessary to admission into that organization called the *body of Christ*. Then, as we value the Church of Jesus Christ,

which is "the pillar and ground of the truth,"
 1 Tim. iii: 15. "the light of the world," and the house or temple of God, we should not lightly esteem immersion.

The Lord's
 Supper in the
 Church.

4. *We immerse, because it is essential to the lawful approach to the Lord's table.* This is seen in the fact that Jesus invited none except the baptized to the institution of the supper; and also, when the Corinthians came together to partake of the Lord's Supper, they came together "in the Church." We have before shown that baptism was necessary to membership in the Church, where alone the Lord's Supper is found; therefore immersion is necessary to the lawful approach to the Lord's table. It has ever been admitted as a fundamental truth by all denominations, except a few open communion Baptists and some modern Methodists, that baptism was always to be observed prior to the Lord's Supper. Then, as we value the solemn institution of the supper, we should not esteem immersion of less importance.

In baptism
 we have the
 formal remis-
 sion.

5. *We immerse for the formal washing away or remission of sins.* Our sins are really pardoned when we believe in Christ, but we have the emblematic washing away of sins in

immersion. This is taught by Peter on the day of Pentecost, and by Ananias to Saul, at Damascus, when he commanded him to arise and be baptized and wash away his sins. For the further discussion of this subject, the reader is referred to the ninth chapter of this book beginning on page 193.

6. *We immerse in order to show forth the burial and resurrection of Jesus Christ.* And Baptism a monument of resurrection. this seems to be the prominent design of baptism as taught in the Scriptures. There are three fundamental facts which stand as the main pillars of Christianity. They are the *death, burial, and resurrection* of Jesus Christ. Paul sets forth these glorious truths thus: "For I delivered unto you first of all 1 Cor. xv: that which I also received, how that Christ 3, 4. died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures." And to keep these three glorious events prominently before the world as well as his Church, the Savior established two monuments to perpetuate them. The Lord's Supper stands as a perpetual monument of his death, of his broken body and shed blood; and he established immersion, or burial in baptism, as the monument of his *burial and resurrection from the dead*. That immersion is designed to set forth his burial and resurrection is proved from the following: "Know ye not, that so many of us as were Rom. vi: baptized into Jesus Christ were baptized into 3-5. his *death*? Therefore we are buried with him Baptism a burial. by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if

we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The same is repeated in the letter to the Colossians, thus: "Buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead."

Col. ii: 12.

Baptism a proof of the resurrection.

From these scriptures it is plain that baptism, or immersion, is the monument of the *burial* and *resurrection* of Jesus, while the supper is a monument of his *death*. Then, as it is important to teach the burial and resurrection of Christ, so immersion is important to aid in setting these forth; and as the resurrection of Jesus Christ was the pledge of the resurrection of all the saints, so immersion which shows forth his resurrection, is a proof of the resurrection of the dead. This is shown in Paul's argument in favor of the resurrection, where he said, 1 Cor. xv: 29. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Here Paul introduces baptism as a witness to prove the resurrection from the dead, which shows that he considered baptism as a monument setting forth the resurrection.

No lover of Jesus Christ, who understands his duty, will neglect or refuse to be buried with Christ in immersion. Then let none think lightly of this institution of Jesus Christ, enjoined upon every believer, and made essential to Christian obedience, to complete righteousness, to church membership, to the lawful approach to the Lord's table, and to the formal washing away of sins, as well as its being a monument of the burial and

resurrection of the Son of God, and also a pledge of the resurrection of all the saints. Reader, have you ever followed the example of Jesus Christ by being buried with him in baptism? If not, how can you profess to love him when you know your duty and do it not? The Savior has said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." Here is the Savior's explanation of the above: "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."

Luke xiv: 26.

Luke xiv: 33.

CHAPTER XIII.

CAMPBELLITE REGENERATION.

1. Mr. Campbell teaches that in regeneration there is no moral improvement or change of the affections.
2. Mr. Campbell teaches that there is no internal evidence of the pardon of sins.

SECTION I.

MR. CAMPBELL TEACHES THAT IN REGENERATION THERE IS NO MORAL IMPROVEMENT OR CHANGE OF THE AFFECTIONS.

WE have already fully shown that one of the prominent features of the Reformation of the nineteenth century is that immersion is itself regeneration. Nothing is personal regeneration with Campbellites except immersion; but it has been supposed by some that they teach the necessity of an internal change, a change of heart wrought by the Holy Spirit in the act of immersion. This is a mistake. According to the teachings of Mr. Campbell, there is no change of the mind or moral faculties of man in his plan of reformed regeneration. Let the Reformer speak for himself. He says:

Chr. Bap., p. 131. "No new faculties are created in the human mind, nor are any of the old ones annihilated: no new passions nor affections are communicated. * * * It appears, then, that the faculties of

No change in Campbellite regeneration.

the human spirit and the affections of the human mind are affected no more by regeneration than the height of the human stature, the corpulency of the human body, or the color of the human skin are affected by it."

Mr. Campbell is very clear on this point. He emphatically declares that "THE FACULTIES OF THE HUMAN SPIRIT AND THE AFFECTIONS OF THE HUMAN MIND ARE AFFECTED NO MORE BY REGENERATION THAN THE HEIGHT OF THE HUMAN STATURE, THE CORPULENCY OF THE HUMAN BODY, OR THE COLOR OF THE HUMAN SKIN ARE AFFECTED

No change produced by Campbellite regeneration.

BY IT." What a regeneration this! Is this "Christianity restored?" The "passions" and "affections" remain unchanged in this *reformed regeneration*. The moral qualities of man are *affected no more by regeneration than the height of his stature, corpulency of his body, or the color of his skin!* Then no moral effect is produced by this regeneration, and, of course, no physical effect is produced by it; therefore the Campbellite regeneration produces no change whatever, either morally or physically. The sinner is morally dead before regeneration. The Campbellite regeneration produces no moral change; therefore, those who only experience the regeneration of Campbellism are still morally dead. The sinner loves sin and hates God before regeneration. The regeneration of Campbellism produces no change of the "affections;" therefore, those who only have Campbellite regeneration still *love sin and hate God*. Is this the "ancient Gospel?" But what saith the Scriptures on this vital point? Do they teach that "*the faculties of the human spirit and the affections of the human mind are affected no more by regeneration than the height of the human stature, the cor*

pulency of the human body, or the color of the human skin are affected by it."

The Apostle Paul thinks very differently from these statements of the Apostle of Campbellism. He says .

Eph. ii: 10.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Paul, instead of denying that there is any change in regeneration, teaches that the whole moral man is *created anew* in regeneration. Again Paul speaks on this subject thus :

2 Cor. v: 17.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When one who is dead in sins is made a new creature in Christ Jesus, is there no change for

the better? How unaccountably strange that any one professing reverence for the Bible should fabricate such a scheme of stuff, and call it "the original Gospel." Thus we see that the Campbellite teaching concerning regeneration saps the very foundation of Christianity, and all who rely on such a regeneration are as surely deceived as the followers of Mohammed or Joe Smith. If we fail of regeneration, we are certainly lost. The

John iii: 7.

Savior said: "Marvel not that I said unto thee, ye must be born again."

SECTION II.

MR. CAMPBELL TEACHES THAT THERE IS NO INTERNAL EVIDENCE OF THE PARDON OF SIN.

As Campbellites deny that there is any change of the affections in regeneration, how are we to know when pardon or regeneration takes place? Mr. Campbell affirms that "our convictions are very frequently the result of preconceived opinions; but our consciousness of forgiveness is not made to proceed from any inward impulses, voices, or operations, either instantaneous or gradual, but from a surer and more certain foundation—the testimony of God addressed to our ears." In further explanation of this point, Mr. Campbell says: "I believe the testimony concerning Jesus of Nazareth in the apostolic import of it. I then feel myself commanded to be immersed for the forgiveness of my sins; I arise and obey; I then receive it, and am assured of it, because God can not deceive. Thus I walk by faith, not by feeling."

From the above quotation, it is evident that in Campbellite regeneration there is no "inward" evidence of forgiveness, "*either instantaneous or gradual.*" All the evidence that a Campbellite has of his pardon or regeneration is that he has believed and been immersed for the forgiveness of his sins. He has no inward evidence or feeling on the subject at all. Then it appears that the so-called reformation denies any moral improvement in regeneration, or inward evidence of conversion. Mr. Campbell "calls nothing personal regen-

Chr. Bap.,
p. 520.

Chr. Bap.,
p. 520.

No internal
evidence of
regeneration,

Mill. Har.,
Extra, No. 1,
p. 29.

eration except the act of immersion." But does the Bible bear the Campbellites out in denying all "inward" evidences of the forgiveness of sins? We have already shown that immersion is not regeneration, and that there is a new creation or moral change in regeneration. We now proceed to prove from the Bible that the child of God has inward testimony of his forgiveness and acceptance. John says, "He that believeth on the Son of God hath the witness in himself." This is an "inward" witness. Yes, "The Spirit itself beareth witness with our spirits, that we are the children of God." And God hath "sealed us, and given the earnest of the Spirit in our hearts." And God says: "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Yes, God tells us through his Apostles that the *believer hath the witness in himself, that the Spirit itself beareth witness with our spirits, that God hath sealed us and given us the earnest of his Spirit in our hearts, and that the regenerate possess a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.* But the Bethany Reformer tells us that *our consciousness of forgiveness is not made to proceed from any inward evidences, either instantaneous or gradual.*

The Campbellite testimony is all external, the Word addressed to the ear! We have now learned from the Bible that regeneration is more than a mere outward performance. It makes a *new creature by a new creation,*

and gives the witness in the heart, which no man knoweth save him that receiveth it. But if immersion was regeneration, some one would know it besides the receiver. While these wonderful and glorious effects are produced by the Bible regeneration, the regeneration of Campbellism produces no moral change or improvement. It affects the moral powers of man no more than it affects his *height, corpulency, or the color of his skin!* It is immersion *alone*; for Mr. Campbell has declared that "immersion alone was that act of turning to God!" So, then, if Campbellites are correct, it is neither the Father, Son, nor Holy Spirit that regenerates sinners; but it is the preacher or administrator of immersion that performs the work of regeneration! This being so, the Campbellites are entitled to the whole honor of the regeneration of all whom they immerse. On this point, Mr. Campbell says: "Christians must learn that the conversion of the world is the honorable employment to which the Lord has called them. And that *they may have the whole honor of this great work*, he has sent neither apostles, prophets, nor angels to assist them since he established the Church in the world." I have emphasized the words to which I invite special attention. The Campbellites claim **THE WHOLE HONOR** of the conversion of the world. They are not willing to divide the honor of the conversion of sinners and give Jesus Christ even a part of it. How very different are these blasphemous claims of Campbellism from the instructions of our Savior! Instead of instructing his disciples to claim the whole honor of the conversion of the world, he said to them, "So likewise ye, when ye

Mill. Har.,
New Series,
vol. 1, p. 271.

Campbellites
claim all the
honor of the
conversion of
the world.

shall have done all these things which are
 Luke xvii: 10. commanded you, say, We are unprofitable
 servants ; we have done that which it was our duty to
 do." In the conclusion of this chapter, I here intro-
 duce one more text in proof of the internal evidence
 of Bible regeneration. It is this : " We know
 1 John iii: 14. that we have passed from death unto life,
 because we love the brethren." None will deny that
 passing from death unto life includes regeneration. So
 whatever proves that we have passed unto life, also
 proves that we are regenerated. But how do we know
 this? Do we know it by the Word addressed to the
 ear, or do we know it by immersion? Verily not ; but
*we know that we have passed from death unto life be-
 cause we love the brethren, because we love God, for " who-
 soever loveth is born of God."* But if Campbell is cor-
 rect, then love is not an inward evidence of regenera-
 tion. Do we know that we love from external testi-
 mony alone? All will admit, who are not fit subjects
 for the lunatic asylum, that love is an inward principle
 or passion. But how is this internal witness of regen-
 eration, or passing from death unto life, produced? It
 Rom. v: 5. "is shed abroad in our hearts by the Holy
 Spirit, which is given unto us."

Such is the truth of God in condemnation of the
 Campbellite theory of regeneration. Reader, will you
 ponder well these truths before you embrace such a
 theory of so-called regeneration, which denies all moral
 improvement, dishonors God, and confers all the honor
 of the conversion of the world on wicked and sinful men.
 Such a system is no better, in my judgment, than the in-
 fidelity of Tom Paine. It deceives its votaries, and leads

them to certain ruin. The Bible teaches a regeneration which is the work of the Holy Spirit, and which creates one anew in Christ Jesus, giving the love of God shed abroad in the heart, which is the witness of the Spirit bearing witness with our spirits that we are the children of God; while, on the other hand, Campbellism presents a so-called regeneration, which is the work of man alone, and which produces no more effect on the moral powers of man than on his height, corpulency, or the color of his skin. May God help us all to seek that regeneration which will prepare us to stand before the Judge of the living and the dead when the secrets of all hearts shall be revealed, and men compelled to render a strict account for all the false doctrines which they have propagated in the world!

CHAPTER XIV.

RULES BY WHICH THE TEACHINGS OF MR. CAMPBELL
CONCERNING THE HOLY SPIRIT MAY BE UNDERSTOOD.

1. "The Truth alone is all that is necessary to the conversion of Men."
2. "That resisting the Word of God and resisting the Spirit of God are shown to be the same thing."
3. That the Bible "is not called 'the Sword of the Spirit' so much on account of him who uses it as of him who fashioned it."
4. "To be filled with the Spirit and to have the Word of Christ dwelling richly in one are of the same import."
5. "All the power of the Holy Spirit which can operate upon the human mind is spent."

IT is well known to all who have examined the writings of Mr. Campbell on the influence of the Holy Spirit, that he has written very obscurely and even contradictorily, when we apply the ordinary rules for the interpretation of his language. But by the use of these reformed rules, coined in the Bethany mint, we may arrive at definite conclusions concerning the views of Campbellites on spiritual influence. In the examination of Campbellism, it must not be forgotten that the Reformer has introduced "*a* pure speech," and, consequently, he attaches quite a different meaning to words and phrases than is common to the "orthodox." Had

Mr. Campbell favored us with a reformed dictionary, in keeping with *the pure speech of Canaan*, it would have saved his readers from much perplexity of mind as well as a vast amount of labor in trying to grasp his meaning. It would also have relieved his opponents from much waste of time, ink, and paper in exposing a theory buried in such vast heaps of obscurity. When Campbellites talk of a change of heart, regeneration, conversion, or the operation of the Holy Spirit, they do not mean the same that is meant by the same expressions when used by those called by Mr. Campbell *the orthodox*. They attach a meaning of their own to the same language in common use by others to convey a very different meaning; and thus, by this double-dealing, hundreds of persons have been ensnared into the folds of Campbellism without knowing the real doctrines of the Campbellites. Had the author of this ism set forth his claims in plain and unmistakable terms, but few, comparatively, would have entered the pales of the current reformation. By strict attention to the above rules, inserted at the head of this chapter, we may penetrate the vast amount of mist that obscures the Campbellite theory of spiritual influence, and comprehend their real meaning. I have selected each of these five rules from the writings of Mr. Campbell, and emphasized them to furnish a kind of key to unlock his mysterious teachings on this subject. These rules contain the gist of Mr. Campbell's views on the operation of the Holy Spirit. I now wish to repeat each rule in capitals, and give examples under them showing the curious reasonings of Mr. Campbell in support of his new doctrine.

Necessity of
a reformed
dictionary.

Campbellites
have a dialect
of their own.

RULE I.

“THE TRUTH ALONE IS ALL THAT IS NECESSARY TO THE CONVERSION OF MEN.”

Mill. Har., vol. 2. p. 397. In support of rule first, Mr. Campbell says that “all the moral power of God or of man is exhibited in the truth which they propose. Therefore we may say that if the light or the truth contain all the moral power of God, then the truth alone is all that is necessary to the conversion of men, for we have before agreed and proved that the converting power is moral power.” This is emphatically the *Word-alone*

system, which denies the real presence of the Holy Spirit in the conversion of sinners. That there may be no mistake about the matter, let us hear Mr. Campbell again on the same subject. He says: “*The*

Mill. Har., vol. 2, p. 294. *argument is the power of the spirit of man, and the only power which one spirit can exert over another is its arguments.* How often do we

The arguments of the Word contain all the moral power. see a whole congregation roused into certain actions, expressions of joy or sorrow, by the spirit of one man. Yet no person supposes

that his spirit has literally deserted his body and entered into every man and woman in the house, although it is often said he has filled them with his spirit. But how does that spirit, located in the head of yonder little man, fill all the thousands around him with joy or sadness, with fear and trembling, with zeal or indignation, as the case may be? How has it displayed such power over so many minds? *By words uttered by the tongue; by ideas communicated to the minds of the hearers.* In

this way only can moral power be displayed. From such premises, we may say that all the moral power which can be exerted on human beings is, and must of necessity be, in the arguments addressed to them. No other power than moral power can operate on minds, and this power must always be clothed in words addressed to the eye or ear. Thus we reason when revelation is altogether out of view. And when we think of the power of the Spirit of God exerted upon minds or human spirits, it is impossible for us to imagine that, that power can consist in any thing else but words or arguments. Thus, in the nature of things, we are prepared to expect verbal communications from the Spirit of God, if that Spirit operates at all upon our spirits. As the moral power of every man is in his arguments, so is the moral power of the Spirit of God in his arguments."

These quotations swarm with errors, among which is that of measuring the power of the Spirit of God by the power of the spirit of man. Mr. Campbell assumes the position that man can only display moral power by words or arguments, and then reasons from this that all the moral power of the Spirit of God is contained in his arguments! This is a sample of Mr. Campbell's logic to prove that *the truth or arguments alone is all that is necessary to the conversion of men*. In discussing the above subject, Mr. Campbell teaches *that all moral power is in words or arguments addressed to the eye or ear! And it is impossible for the power of the Spirit of God over human spirits to consist in any thing except words or arguments! And also that we must expect*

We must
expect verbal

verbal communications from the Spirit of God

communica-
tions if the
Holy Spirit
operates at
all on our
spirits.

if that Spirit operates at all upon our spirits!

Mr. Campbell has here laid down false premises, and, consequently, his conclusion must be wrong. He contends that all moral power is contained in arguments. If this be so, then actions have no moral bearing at all; and it can make no difference how corrupt are our actions while our arguments are sound! Do not *actions speak louder than words?* The *arguments* or advice of most parents to their children are good; but the children almost universally follow the bad examples of parents, in spite of their arguments to the contrary. But the philosophy of Campbellism affirms that all moral power is contained in arguments addressed to the eye or ear! And Mr. Campbell even applies this to the Holy Spirit, and declares that the Spirit of God has no power over spirits except through arguments. Then, if Mr. Campbell be correct, the Holy Spirit completed his work in the redemption of man when he completed the canon of Scripture. The Holy Spirit has made all his *arguments* as contained in the Bible, and as he can have no moral power over minds, but arguments, then it follows that the work of the Holy Spirit was done when the Bible was complete! That this theory is utterly false may be

Luke xi: 13.

The Holy
Spirit given.

seen by an appeal to the Bible. Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Was this the promise of more arguments to them that ask him? When we ask for the assistance of the Holy Spirit, as we are here encouraged to do, are we asking for more

arguments? And as we are not authorized to expect more *arguments*, then we can expect no more assistance from the Holy Spirit!

Again the Savior said, "If I cast out Matt. xii: 28 devils by the Spirit of God, then the kingdom of God is come unto you." It can not Devils cast out by the Spirit. reasonably be supposed that the Savior cast out devils by the force of *arguments alone*! He did not *argue them out*, as the Campbellite system would teach, but he *cast* them out by the Holy Spirit. There was a power attending the word by which they were cast out. If the *word alone* was sufficient, why did the disciples fail to cast out the demon? It required the power of the Spirit of God to cast him out. And in the conversion of the sinner, the truth or *word alone* would have no more power to convert the sinner than the prophesying of Ezekiel to resurrect the bones. But as there was a real agency necessary in the case of the dry bones, so there must be a real presence of the Holy Spirit in the resurrection of the dead sinner to spiritual life. The word or arguments *alone* would be as powerless to convert the sinner as the *seed alone*, independent of the rain and heat of the sun, to germinate and produce a full harvest. Paul says, "Because ye are sons, Gal. iv: 6. God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." God did The Holy Spirit in the hearts. not send the *word alone* into the hearts of the Galatians! Mr. Campbell informs us that we are to "EXPECT VERBAL COMMUNICATIONS FROM THE SPIRIT OF GOD IF THAT SPIRIT OPERATES AT ALL UPON OUR SPIRITS!" Then to pray for the assistance of the Spirit, according to Campbellism, would be to pray for more

arguments or verbal communications from the Holy Spirit! But as the Holy Spirit has already furnished us with all the arguments necessary for the instruction of man, it would be presumptuous and wrong to ask for other arguments. So, then, it is incompatible with Campbellism to pray for divine assistance at all. It is now evident that this rule of Mr. Campbell, which makes the truth alone all that is necessary to the conversion of men, stands in direct opposition to the New Testament.

We will now proceed to introduce and examine another rule.

RULE II.

“THAT RESISTING THE WORD OF GOD AND RESISTING THE SPIRIT OF GOD ARE SHOWN TO BE THE SAME THING.”

The whole drift of Mr. Campbell's writings go to establish the position that the operation of the written word is the operation of the Spirit of God. He argues

Campbell on Baptism, p. 367. thus: “An eleventh argument is deduced from the important fact that resisting the Word of

God and resisting the Spirit of God are shown to be the same thing, by very clear and explicit testimony.’

Mill. Har., vol. 2, p. 295. Again Mr. Campbell says: “As he is said to resist another whose arguments he understands, so they are said always to resist the Holy Spirit, who always resist or refuse to yield to his arguments.” Then, according to the Campbellite theory, all the re-

sistance that can be offered to the Holy Spirit is the resistance to the arguments in the Bible! When the Apostle says, "Quench not the Spirit," does he only mean quench not the arguments? And again: "The Lord said, My Spirit shall not always strive with man." Does this only mean that the Lord's arguments alone were striving with man? In this rule Mr. Campbell emphatically denies the real agency of the Holy Spirit in the work of salvation, except so far as the written Word may be called that agency. In fact, if this position be true, the work of conversion would now progress just as well if the Holy Spirit was totally withdrawn from the world as it does now, because his arguments would remain here in the Bible though the Holy Spirit, its author, were entirely withdrawn. But "it is the Spirit that quickeneth," and "the last Adam was made a quickening spirit;" so it is evident from the Scriptures that it is the Holy Spirit that quickens or makes alive the dead soul of the sinner, and that arguments alone could no more accomplish this work than arguments could have raised up Jesus Christ from the dead. Speaking of this wonderful power, the Apostle says that "the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." So, then, the Campbell-

1 Thess. v: 19

Gen. vi: 3.

Quenching
the Spirit.

John vi: 63.

The Spirit
gives life.

Eph. i: 18-20.

ite position, that resisting the arguments of the Word is all that is meant by resisting the Holy Spirit, is utterly false

RULE III.

THE BIBLE "IS NOT CALLED 'THE SWORD OF THE SPIRIT' SO MUCH ON ACCOUNT OF HIM WHO USED IT AS OF HIM WHO FASHIONED IT."

Yes, Mr. Campbell affirms that "it [the Bible] is not called 'the sword of the Spirit' so much on account of him who uses it as of him who fashioned it. * * * The Gospel, then, must be preached as it was in the beginning by all those who would reform, *remold*, or regenerate men." Paul advises the Christian warrior to take "the sword of the Spirit, which is the Word of God;" but Mr. Campbell is not willing for the Spirit to aid in the use of his own sword, and, therefore, he would have us believe that it is not the Spirit who now "uses" this sword, but that he only "fashioned" or made it! Yes, it is the doctrine of Campbellism that the Holy Spirit does not now use the Bible, but that he only dictated or fashioned it in the beginning. This being so, then the Holy Spirit has no more to do now in the conversion of sinners than the *smith* who fashioned the sword has to do with the slaying of the foe who is cut down on the battle-field by the soldier! But as the smith who only fashioned the sword

Mill. Har.,
New Series,
vol. 1, p. 379,
380.

The Bible
only called
the Sword be-
cause fash-
ioned by the
Spirit.

has nothing to do with the slaying of the foe, so, according to Mr. Campbell, the Holy Spirit now has nothing to do in the work of conversion. His work was accomplished when he fashioned the sword, the Bible; so it is now the duty of the preachers to "*reform, remold, or regenerate men.*" Who, except a Campbellite, would ever think of charging the death of the murdered man on the maker of the knife with which he was stabbed? And, in like manner, the slaying of the enmity of the sinner's heart by the Word of God, according to Mr. Campbell, can not be ascribed to the Holy Spirit, but it must be ascribed to the preacher who uses the Bible or sword unassisted by the Holy Spirit. No wonder, then, that Campbellites claim *the whole honor of the conversion of the world.* But all who are acquainted with the Bible know that the actual presence of the Holy Spirit is as necessary to make the Word of God effectual as the actual presence of the soldier is necessary to make the literal sword effectual on the field of battle, and the arguments of the Bible, without the immediate presence of the Holy Spirit to apply them, would prove as powerless to convert as the literal sword on the field of battle without an agent to wield it.

The Bible must be wielded by the Spirit to slay the enmity of the heart.

RULE IV

TO BE FILLED WITH THE SPIRIT AND TO HAVE THE WORD OF CHRIST DWELLING RICHLY IN ONE ARE OF THE SAME IMPORT.

It is evident, according to the teachings of Mr. Campbell, that he does not admit that the Holy Spirit is really present in any case of conversion, or that he really dwells in the hearts of the children of men; for he says,

Mill. Har., "For every man who supposes that he was
vol. 2, p. 211, converted to God by the literal descent of the
212.

Men not converted by the real agency of the Holy Spirit. Holy Spirit, or by its naked influence upon his spirit, is as certainly deluded as the followers of *Joseph Smith*, who believe in his Golden Bible or the plates of Nephí.

Many of these visionaries are good citizens, kind friends, and benevolent neighbors, and, withal, pious in their way. So are the Mormonites, the Shakers, and the disciples of *Jemima Wilkinson*. Others of them are evidently animal men and women. But we care not what their seeming devotion nor their decent morality may be. Believing the testimony of God, we must pronounce them deluded; for in the New Testament no man is represented as converted by the descent of physical influence or internal operation of the Holy Spirit upon his mind. Not one. Nay, it is positively and repeatedly taught there that 'the world,' or unconverted men, 'can not receive the Holy Spirit,' and *it is never promised but to them who believe.*"

But if there is no real influence or internal operation of the Holy Spirit upon the mind of man, what is meant

by being filled with the Holy Spirit? Mr. Campbell says: "Hence it follows, that *to be filled with the Spirit* and *to have the word of Christ dwelling richly in one* are of the same import in Paul's mind; and, as a means to this end, Christians were to abound in singing psalms, hymns, and spiritual songs." So we learn, from the above arguments, that *to be filled with the Spirit* is simply to be filled with the word, or with arguments! This may account for the great propensity at first manifested by the disciples of Mr. Campbell for disputation. But they have now learned by experience that caution is the better part of valor. It seems that they mistook their own perverse disputings for arguments, and concluded that, as they were full of arguments, they were filled with the Spirit! So when the Campbellites talk of religion being commenced, carried on, and finished by the Holy Spirit, they only mean that the Holy Spirit is the author of the word; and that which is now accomplished by the word may, in some sense, be said to be done by the Holy Spirit. But does the Bible support this view of the Campbellites, that there is no internal operation of the Spirit on the hearts of men, and that to be filled with the Spirit is only to be filled with the word? Paul informs us that "the Spirit itself beareth witness with our Spirit that we are the children of God." The *Spirit itself* does not mean arguments or words *only*. *God is love*, and "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Can this mean that arguments are shed abroad in our heart by the preacher? Again we learn that *Christ has formed*

Chy. Res.,
p. 360.

To be filled
with argu-
ments, to be
filled with the
Spirit.

good

Rom. viii: 16.

Rom. v: 5.

The Spirit
bears witness.

+

in the Christian the hope of glory. This certainly does not mean the *word alone* in the Christian. So this *rule*, also, is found to be opposed to the Word of God.

RULE V.

“ALL THE POWER OF THE HOLY SPIRIT WHICH CAN OPERATE UPON THE HUMAN MIND IS SPENT.”

This rule ought to be memorized by all who would know the truth of Campbellism on the operation of the Spirit. Mr. Campbell means by this that the Holy Spirit has exhausted all his moral power in the production of the Bible. Here is the reasoning of Mr. Campbell on

Mill. Har.,
vol. 2, p. 295.

The power
of the Spirit
exhausted.

He says: “But to return. *As the Spirit of man puts forth all its moral power in the words which it fills with its ideas, so the Spirit of God puts forth all its converting and*

sanctifying power in the words which it fills with its ideas. Miracles can not convert; they can only obtain a favorable hearing of the converting arguments. If they fail to obtain a favorable hearing, the arguments which they prove are impotent as an unknown tongue. If the Spirit of God has spoken all its arguments, or if the New and Old Testaments contain all the arguments which can be offered to reconcile man to God, and to

All the
moral power
of the Spirit
to operate on
mind spent.

purify them who are reconciled, then all the power of the Holy Spirit which can operate upon the human mind is spent: and he that is not sanctified and saved by these can not

be saved by angels or spirits, human or divine." Read it again. Mr. Campbell has declared that **ALL THE POWER OF THE HOLY SPIRIT WHICH CAN OPERATE UPON THE HUMAN MIND IS SPENT!**

We can not mistake his meaning here. When the Holy Spirit had put forth his arguments in dictating the Bible, then all his power to operate upon the minds of men was spent or exhausted! The Holy Spirit can do nothing more in the conversion of men without making new arguments! Such is the miserable stuff palmed off on the people as "the ancient Gospel." With these facts before us, it can not reasonably be doubted that all true Campbellites heartily repudiate the doctrine that the Holy Spirit really co-operates with the Word in the conversion and sanctification of men. This is the *truth* or *word-alone* system. The Saviour promised to be with his people, by the Holy Spirit, to the end of the world, and thereby to comfort them with his presence; therefore it is certain that the Holy Spirit does now operate to the conviction of sinners and the comforting of his tempted disciples, though he has ceased to make new arguments. Paul speaking of the effects of this operation upon the hearts, says: "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom, v:5.

Is the shedding abroad of the love of God in the heart the operation of the truth alone? Is this a verbal communication? Will arguments alone change the heart from hatred to love? Will arguments alone raise the dead soul to spiritual life? It is evident that any system which limits the operation of the Spirit of God to

Arguments alone will not change the sinner's heart

the arguments of the Word is a base fabrication of falsehood. It is contended by some that the Campbellites have changed from their original position on spiritual influence, and that they are now more sound on this subject than when they first started. On this subject Campbellism is to-day what it was thirty years ago. Mr. Campbell has never receded one step from his most heretical opinions promulgated at the outset. In proof that Campbellism has not changed on the operation of the Spirit, we will now give a quotation or two from a book written or printed in 1857, by one of the most docile disciples that was ever brought up at the feet of Mr. Campbell. I refer to the REVIEW OF CAMPBELLISM EXAMINED, by M. E. Lard. In fact, Mr. Lard was especially appointed by Mr. Campbell to write the said book, and, therefore, this work stands forth indorsed by Mr. Campbell as the last edition of Campbellism. Do Mr. Lard and Campbell repudiate the former teachings of Mr. Campbell on the operation of the Spirit? Mr. Lard says:

Review
Camp. Ex.,
p. 83.

“But what do we mean when we say the Spirit operates *through* the Truth? We mean that it operates *by* the Truth; that is, that *Divine Truth is itself the vital power by which in all cases* the Spirit effects conversion; in other words, that the Spirit spends on the mind of the sinner in conversion no influence except such as resides in the Truth *as divine, as of the Spirit*. And we shall further add, that neither in quantity nor in force do we conceive that this influence can be increased and the human will be left free.” In this we have the explanation of *how* the Spirit *operates through the truth*. All the “influence” which operates in con-

version "*resides in the Truth as divine, as of the Spirit,*" and this influence can not be increased and the human will left free! This is Campbell's doctrine that truth alone is all

Campbellism unchanged on the Spirit's influence.

that is necessary to the conversion of men. We are now fully prepared to understand what the Campbellites mean when they say that the Spirit operates *through* the truth. They simply mean that the Spirit is the author of the truth, or Word, and resides in the Word as my spirit resides in my writings. In further proof that this new theory of spiritual influence, or, rather, the denial of it, is opposed to the Word of God, I will insert a few quotations from the New Testament. But before I do this, however, I present one more text from Mr. Lard. He says: "Indeed, we should find it difficult to establish the connection between

Rev'w Camp Ex., p. 92.

cause and effect, if conversion is not here shown to depend on the truth alone." Thus we see that the word or truth-alone system of conversion stands out on the forehead of Campbellism to the present day. But the

Apostle John says: "And hereby we know that he abideth in us by the Spirit which he hath given us." But Mr. Campbell's theory would have us know that he abideth in us by the word or *truth alone*. Again, John says: "Hereby we know that we dwell in him, and he in us, because

John iii: 24.

he hath given us of his Spirit." We do not know that we dwell in him simply because he has given us his arguments or truth alone. But the question may be asked, Does not the Savior say,

John vi: 63.

"The words that I speak unto you, they are spirit and they are life?" Yes, these words of

in the teaching that I have been giving you, there is spirit, and there is life." L. M.

Jesus are *Spirit* in the same sense that they are *life*; that is, the Spirit produces the *words* as he produces *life*. This is shown in the former part of the same verse which says, "It is the Spirit that *quickeneth*," or giveth life. And in like manner the Spirit giveth the words. That the bare arguments alone are Spirit, or that the life itself is the Spirit, is not true; but that both the *words and the life* are the fruits of the Spirit is certain.

By the application of the five rules standing at the head of this chapter, we are prepared to arrive at definite conclusions concerning the Campbellite doctrine in regard to the operation of the Holy Spirit. From all that we have seen and heard of the Campbell teaching concerning the agency of the Holy Spirit, we are com-

The Camp-
bellite teach-
ing a species
of infidelity.

pelled to regard it as a species of reformed infidelity, as ruinous in its consequences upon the souls of men as the infidelity of Hume, Volney, Voltaire, or Tom Paine, and more dangerous at the present time than avowed infidelity, from the fact that it comes in the garb of religion, as an angel of light, and presents the poisoned chalice to the lip which stupefies the soul and terminates in eternal death.

I now close this chapter in the language of Andrew Broaddus, who was thoroughly acquainted with the views of Mr. Campbell. He said: "In few words, then, Mr. Campbell's view in regard to Divine influence appears to me to be in substance as follows: The canon of Scripture being closed, the actual work of the Spirit is done; but the Word of truth being dictated by the Holy Spirit, the influence of that Word may be termed the influence

Quoted from
Camp. Ex. by
Jeter, p. 124.

of the Spirit, and this is all the Divine influence that is *exerted*. And then God's Spirit, which is a holy spirit, being in his Word, as my spirit (for example) is in my writings, in receiving the Word, we receive a holy spirit, and this is all the Holy Spirit that is *received*."

CHAPTER XV.

THE HOLY SPIRIT.

1. Mr. Campbell claims to have restored the Holy Spirit.
2. Mr. Campbell's theory of Divine influence is incompatible with prayer for Divine aid in the Conversion of Sinners.
3. Mr. Campbell's theory of Spiritual influence denies the call to the Ministry.

SECTION I.

MR. CAMPBELL CLAIMS TO HAVE RESTORED THE HOLY SPIRIT.

THIS very pretension of the *Restorer* shows that he only called the operation of the written Word the operation of the Holy Spirit. So, when the arguments in the Bible were misapplied or misunderstood, then the operation of the Spirit ceased; but when Mr. Campbell had restored the Christian institution with the true application of the Scriptures, he then considered the Holy Spirit to have been restored. On this subject he says:

Mill. Har.,
vol. 2, p. 307. "A return to the whole institution in principle and practice, in sentiment and behavior—

Holy Spirit restored. we say '*the whole institution,*' without addition or subtraction, and without any new modification—is indispensable to the restoration of that holy spirit which filled the first saints with righteousness, peace, and joy."

We have already shown, in a former chapter, that Mr. Campbell claims to have restored the Christian institution, and here he affirms that the return to that institution is essential to the *restoration of the Holy Spirit*, therefore, he claims to have restored the Holy Spirit by restoring the Christian institution, where alone the Holy Spirit is found! Whether this claim partakes more of the ridiculous or blasphemous, I profess not to decide. Jesus Christ promised to be with his disciples by his Spirit to the end of the world; and the Comforter, that Holy Spirit which filled the first saints with righteousness, peace, and joy, was to abide "forever;" therefore, if Jesus told the truth, that Holy Spirit has never been lost or taken away to need the restoration of Mr. Campbell or any one else.

The continual presence of the Holy Spirit is necessary to our existence, "For in him we live, and move, and have our being." But in the face of all these Scripture truths, Mr. Campbell puts forth "a scheme of things," which he considers necessary "to the restoration of that holy spirit which filled the first saints with righteousness, peace, and joy." But this claim of Mr. Campbell is in strict keeping with his theory on spiritual influence. As all the moral power of the Holy Spirit is in his arguments, when those arguments are perverted, then the power of the Holy Spirit was lost to the world; but as Mr. Campbell has now *restored* the arguments of the Holy Spirit to their original dignity, he has thereby restored the Holy Spirit that filled the first saints! If one-half of the claims of Mr. Campbell had been true, he certainly would have been the most important char-

Acts xvii: 28.

The Holy Spirit was to remain forever.

acter that has appeared on the stage of action since the time of Jesus Christ; but all such blustering about the restoration of the Holy Spirit, of Christianity, of the pure speech, and of the ancient Gospel, is not surpassed by the daring assumptions of the Popes of Rome on this subject.

SECTION II.

MR. CAMPBELL'S THEORY OF DIVINE INFLUENCE IS INCOMPATIBLE WITH PRAYER FOR DIVINE AID IN THE CONVERSION OF SINNERS.

In fact, this theory of divine influence denies the necessity of all prayer. No real Campbellite can consistently pray at all, for the Campbellite theory teaches that all the moral power of the Holy Spirit is in his arguments; and as those arguments were long since completed in the production of the Old and New Testaments, therefore *all the power of the Holy Spirit which can operate upon the human mind is spent!* Therefore, according to this theory, the Holy Spirit can not now operate without making new arguments; consequently the Campbellites are driven to one of the following positions: *Either they must pray for more arguments*, as "all moral power is and must of necessity be in arguments," or *they must pray for divine assistance without faith*. But to pray for more arguments would impeach divine wisdom, by saying that the Bible is incomplete. But, on the other hand, to pray for di-

vine aid without faith is *sin*, for Paul says, Rom. xiv : 23. "For whatsoever is not of faith is sin;" so there can be no consistency in the prayer of any Campbellite. Should they pray for divine assistance, they must pray for an influence to be exerted in addition to the arguments of the Word; but this would be to follow the practice of the "orthodox."

The Campbellites are very much perplexed in regard to the necessity of prayer. While they all deny the right of the unimmersed to pray, some deny the right of Christians to pray for sinners, and others regard prayer only as a religious exercise to keep one's self humble. Every time a Campbellite prays to God for any favor, he contradicts his theory of the operation of the Spirit. In regard to prayer for help, Mr. Campbell says: "When the Messiah taught his disciples to pray the Lord of the harvest for more laborers, those addressed had no other means of obtaining laborers but by their prayers. We do not believe in praying for laborers unless every thing else is done which the precepts of the Apostles enjoin upon the churches in regard to the conversion of the world; then, but not till then, can we conscientiously and consistently ask for help. Christians must learn that the conversion of the world is the honorable employment to which the Lord has called them; and that they may have the whole honor of this great work, he has sent neither apostles, prophets, nor angels to assist them since the establishment of the Church in the world." Had this language been penned by the haughty Pontiff of Rome, it no doubt would have been considered a daring usurpation of the seat and the honor of Jesus Christ.

Mill. Har.,
New Series,
vol. 1, p. 271.

Campbellites
must not pray
for laborers.

In the above, Mr. Campbell informs us that the reason the Savior taught his disciples *to pray* the Lord of the harvest for more laborers was, that "*those addressed had no other means of obtaining laborers but by their prayers.*" But Mr. Campbell is opposed to this injunction of the Savior to pray for laborers because such practice condemns his *reformation*. But has Mr. Campbell found some better way to obtain laborers than was known in the Apostles' days? He thinks so; for he says, "*We are not in favor of praying for laborers unless every thing else is done which the precepts of the Apostles enjoin on the churches for the conversion of the world; then, but not till then, can we conscientiously and consistently ASK FOR HELP!*" Prayer for help is the last thing to be done by Campbellites, as every thing else must first be done; and the preaching of the Gospel to every creature is one of these requirements, therefore the Gospel must first be preached to every creature before any Campbellite can consistently pray for help. But when the Gospel is preached to *every creature*, then the mission of the Church will have been fulfilled, and there will be no need of more laborers in the vineyard of Christ.

But is it reasonable to suppose that we have less need of Divine aid than those who enjoyed the personal benefits of the ministry of Jesus Christ? He commanded his disciples, saying, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Here the Savior commanded his disciples to pray for laborers in his harvest; but Mr. Campbell informs his disciples that they can not *consistently ask for help!* Was Mr. Campbell a greater teacher than Jesus Christ? Thus Mr.

Matt. ix: 38.

Prayer for
help neces-
sary.

Campbell deliberately sets aside the command of the Savior in order to accommodate his absurd dogma of spiritual influence. But instead of teaching that we need no help except the written word or arguments, Paul says: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered." And Jesus said, "Without me ye can do nothing."

Rom. viii: 26

John xv: 5.

Mr. Campbell was not content with denying the necessity of prayer for help in the conversion of the world; but he seemed determined to monopolize to the Campbellites all the honor of this great work. He says: "*Christians must learn that the conversion of the world is the honorable employment to which the Lord has called them.* AND THAT THEY MAY HAVE THE WHOLE HONOR OF THIS GREAT WORK, *he has sent neither apostles, prophets, nor angels to assist them since the establishment of the Church in the world!*" I will here add another text to show that Mr. Campbell bestows the "whole honor" of the world's conversion on those who have embraced his own scheme of things. He says: "We will attempt to show that there will be, or that there is now, a scheme of things presented in what is called the *ancient Gospel*, which is long enough, broad enough, strong enough for the whole superstructure called the Millennial Church; and that it will alone be the instrument of converting the whole human race, and of uniting all Christians upon one and the same foundation."

Mill. Har.,
vol. 1, p. 58.Campbellism
to convert the
world.

In these texts I have emphasized the words to which I invite especial attention. It is clearly taught in the above that the "Christians" who embrace the scheme of things presented by Mr. Campbell will alone be the means of converting the whole human race, and, therefore, they will receive the *whole honor* of the conversion of the world! But where did this ecclesiastical *schemer* learn that the reformers are to reap the "whole honor" of the conversion of the world? He did not learn this from the Savior; for he says, "So likewise Luke xvii: 10. ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." How very different the teachings of Jesus and the Bethany Reformer. The Savior would have us say, when we have done our whole duty, "we are unprofitable servants;" but Mr. Campbell would have us claim the "whole honor" of the world's conversion. Then the "world," when thus converted by the Campbellites, will be prepared to sing a new song, which none but a Campbellite may learn. And this song may be described thus: "And they sung a new song, saying, The new song which Campbellites may sing. (to the Campbellites,) Ye are worthy to take the book, and to open the seals thereof: for ye have saved, and have redeemed us to God by baptism out of every kindred, and tongue, and people, and nation; and have made us unto Campbell kings and priests: and we shall reign on the earth."

The above would be in keeping with the Popish claims of the Bethany Reformer. It is true that we should give honor to whom honor is due; but I am very far from ascribing the whole honor of the salvation of

man to the Campbellites, or any other sinful men. It may yet be said to these self-constituted *saviors* of the world, "A son honoreth his father, and a servant his master; if I then be a father, where is mine honor? And if I be a master, where is my fear? saith the Lord of hosts unto you, O priests that despise my name. And ye say wherein have we despised thy name?" Do not the Campbellites despise the name of Christ when they arrogate to themselves that honor which is due alone to himself? I am thoroughly satisfied that the system which honors the creature more than the Creator is no more nor less than base idolatry. It is my deliberate opinion that of all the false religions under the Christian name, from Arius down to the present time, none is more calculated to foster sectarian pride than Campbellism. These claims run almost parallel with those of the Pope, and in some points they are more reckless in their pretensions. In their self-exaltation, they seem to forget their recent and humble origin, and hurl their anathemas against others as though themselves were invulnerable. Then, in conclusion on this point, as prayer for divine aid is taught in the New Testament, therefore Mr. Campbell's theory of divine influence which opposes prayer must of necessity be false.

Mal. i: 6.

They dishonor God.

SECTION III.

MR. CAMPBELL'S THEORY OF SPIRITUAL INFLUENCE DENIES THE CALL TO THE MINISTRY.

As Mr. Campbell has denied the duty of praying for assistance, and the necessity of divine assistance in the world's conversion, it follows legitimately that he must deny any special call to the ministerial work. Among the Campbellites, every one who is presumptuous enough may set himself up as an official preacher without any call or appointment from God or man. They answer without being called, and run without being sent. On

Chr. System, this subject, Mr. Campbell says that "a p. 82.

All preachers. Christian is by profession a preacher of truth and righteousness, both by precept and example. *He may of right preach, baptize, and dispense the supper, as well as pray for all men, when circumstances demand it.*" In this we have the license from Mr. Campbell,

not from Christ, for all Christians, both men and women, to preach, baptize, and dispense the supper.

But if all Christians are preachers in the same sense, where would be the hearers? Or, as the Apostle states

1 Cor. xii: the question, "If the whole body were an 17-19. eye, where were the hearing? If the whole

were hearing, where were the smelling? But now hath God set the members, every one of them in the body, as it hath pleased him. And if they were all one member, where were the body?" Again the Apostle says:

1 Cor. xii: 8. "For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge,

1 Cor. xii: 28. by the same Spirit." And also that "God

hath set some in the Church first, apostles; secondarily, prophets; thirdly, teachers," etc.

From these and other Scriptures, it is evident that God enjoins different duties on different members of his Churches. He does not, like Mr. Campbell, make all the members official teachers to administer the ordinances. When we speak of a call to the ministry, we do not mean what some are pleased to term a "miraculous call," or an audible voice calling to this work; but we mean that there is a divine impression made by the Holy Spirit, moving individuals to the work of a Gospel preacher. And as this impression is a good impression, moving the subject to a good work, it must be from God, because, "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jesus commenced the Gospel dispensation by calling men to the work of the ministry; for it is said of him that "he ordained twelve, that they should be with him, and that he might send them forth to preach," etc. And it is also evident from the commission that all who preach under it are sent by Christ; for he said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." From this it is positively taught that a *called and sent* ministry were to be perpetuated as long as the commission should remain in force. The same is also confirmed by the Apostle, thus: "How shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach

The Bible
call to the
work of the
ministry.

James i: 17.

Mark iii: 14.

Matt. xxvii:
19.

Rom. x: 15

the Gospel of peace, and bring glad tidings of good things.”

2 Cor. v: 20.

The call to
the ministry.

Again Paul says: “Now then we are ambassadors for Christ; as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” And as no ambassador of state can appoint himself, neither can the ambassadors of Christ appoint themselves. A self-constituted ambassador is clothed with no authority whatever. And such a minister of state to a foreign government or to a rebellious province would exhibit the extreme of ignorance and presumption. And likewise a self-constituted ambassador of Christ exhibits the superlative degree of folly and wickedness. As the Campbellite ministry, by their own admission, are neither called nor sent of God, therefore they are not Gospel preachers, or ambassadors for Christ. Now, in conclusion, as it is clearly proved from the Scriptures that persons are called of God to the work of the ministry, it is absolutely certain that Mr. Campbell’s theory of spiritual influence, which denies such call, is false. *We have now seen that Mr. Campbell claims to have restored the Holy Spirit that filled the first saints by restoring the Christian institution; and that he is opposed to praying for divine aid in the conversion of the world; and also that his theory opposes any special call to the work of the ministry, and liberates all Christians equally to preach and baptize. Such is a part of the vain philosophy of Mr. Campbell on spiritual influence.*

CHAPTER XVI.

THE HOLY SPIRIT.

1. Mr. Campbell represents the devil as now confined in the chains of hell.
2. Mr. Campbell teaches that men are not now actuated by the devil.

SECTION I.

MR. CAMPBELL REPRESENTS THE DEVIL AS NOW CONFINED IN THE CHAINS OF HELL.

IN the former chapters on Mr. Campbell's theory of spiritual influence, we have seen that he excludes all immediate aid of the Holy Spirit from either the work of conversion or sanctification; that all the operation of the Holy Spirit now in the world is only the operation of arguments or *truth alone*. We also learned that the Campbellites do not feel at liberty to pray for laborers or help in the great work of converting the world. They claim all the *honor* of this work themselves.

Such we have found to be the skepticism of the so-called reformation of the nineteenth century. But this barefaced theory stops not at this. It reaches still deeper into the abyss of infidelity. As this theory confines all the moral power of the Holy Spirit to arguments alone, and that the power of the Holy Spirit to operate upon the minds of men was exhausted in dictating the Bible,

it follows, therefore, that if the devil exerts any moral power over men, he must exert that power by arguments addressed to the eye or ear. But as Satan ^{Satanic in-} does not now make verbal communications to _{fluence.} the human family, he does not now exert any power over them; for if it is admitted that Satan can operate without arguments, then it will be granting to him more power than is ascribed by Mr. Campbell to the Holy Spirit. And as Satan has made no "verbal communications" to the sons of men—unless the few arguments ascribed to him in the Bible are still operating as his written word, and this can not be, because what is there written of his language was recorded to expose his "wiles"—therefore, according to Mr. Campbell, Satan is now entirely innocent of the crime of actuating men to the commission of crime. But will Campbellites affirm that Satan can operate on human spirits without interposing arguments between his spirit and their spirits? This would be to ascribe more power to Satan than to God. It would make an almighty devil and only a mighty God! Thus we see to what bald-faced infidelity Campbellism would lead us.

It is evident that the Campbellite theory on the operation of the Holy Spirit stands opposed to the Bible-teaching on Satanic influence. The deluded disciples of the Bethany Reformer must deny all Satanic power or grant to Satan more power than they ascribe to God. Which will they do? Are they prepared, with their leader, to plunge into downright infidelity, by denying the existence of Satan in the world and his influence over men? This is the sad dilemma into which the Campbellites are forced by their theory of spiritual operations. It is the legitimate consequence of the denial

of the actual presence of the Holy Spirit in the work of human redemption. But how will the Bethany Reformer escape from this dilemma? Will he attempt to "exorcise" the devil out of the world to make room for his *reformed* theory of spiritual influence? Hear Mr. Campbell; he says: "The Scripture is so far from representing *Satan* as the god and governor of the *air*, that it constantly represents him in a *state of confinement* for his apostasy and rebellion against God, *reserved in chains under darkness against the judgment of the great day*. So that instead of expatiating in the boundless fields of air, and shedding his woes upon *miserable* mortals, he and his accomplices are described by the apostle Peter as precipitated into the Tartarian regions, bound in adamantine fetters, and to *continue* there in *custody* till the final judgment."

Mill. Har.,
vol. 5, p. 272.

Satan confined in Tartarus.

The italics are Mr. Campbell's. This great reformer of the nineteenth century, who was born and educated a Presbyterian in Scotland, and planted his mighty reformation in America, boldly affirms *that the SCRIPTURES CONSTANTLY REPRESENT SATAN AS IN A STATE OF CONFINEMENT, AS HAVING BEEN PRECIPITATED INTO THE TARTARIAN REGIONS, BOUND IN ADAMANTINE FETTERS, AND RESERVED IN CHAINS UNDER DARKNESS, TO REMAIN UNTIL THE FINAL JUDGMENT OF THE GREAT DAY!* This is the announcement of the reformed theory of demonology, fixed up to suit the Campbellite dogma on the operation of the Holy Spirit. But if this new system of demonology be correct, then Satan has been badly slandered; for he must be entirely innocent of any evil which has occurred in the world since he was locked up

in the Tartarian gulf. Mr. Campbell admits that Satan was the "original cause" of evil; for the devil then operated, by his arguments, on the minds of our first parents. But since that act of rebellion he has been confined in Tartarus. So, Mr. Campbell, to avoid the horns of the dilemma into which his false theory on the operation of the Holy Spirit had forced him, has made the fatal plunge over the falls of open infidelity, and stands in direct antagonism to the plainest declarations of the Bible.

And he even has the hardihood to accuse Peter of supporting his reckless contradictions against God and his Word. But does Peter support Mr. Campbell in his statement that Satan and his angels are now chained in the Tartarian regions? No. On the contrary, Peter ex-

¹ Peter v: horts the brethren thus: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." 8, 9.

The devil
like a lion
walking
about.

The devil is here represented by Peter as *walking about seeking whom he may devour*; and, therefore, Peter does not represent him as in a state of confinement in the chains of hell! Peter does not contradict the Bible;

Jude i: 6. and when Jude declares that "God spared not the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day," he does not refer to Satan, or the devil, so often mentioned in the Bible as practicing his wiles to seduce the children of men. Therefore,

The fallen
angels.

the true interpretation of these passages must be that some fallen angels are already confined, under darkness, in everlasting chains; but the devil, with his imps, are still exercising a powerful influence over the human family. So Peter does not support the Campbellite theory of Satanic influence, but exhorts the brethren to *resist the devil*, who, like the roaring lion, is seeking his prey.

Does Paul support Mr. Campbell's theory? Does he represent Satan as chained in hell? No; for he exhorts the Ephesians to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil." This would be an unmeaning command if the devil is in a state of confinement; but he is still practicing his *wiles*, and there is great need of Christians being panoplied with the whole armor of God. It is certain that the *devil* and *Satan* are names applied in the Bible to the same character who is the ruler of the fallen spirits; for when Jesus was tempted forty days "of the devil," he said, "Get thee hence, Satan," which shows that the devil and Satan are names applied to the same character.

Was Satan confined in Tartarus while he was tempting the Savior in the wilderness? Again Jesus said: "And these are they by the wayside, where Satan cometh immediately, and taketh away the word that was sown in their hearts." Now, if Satan is chained, as Mr. Campbell declares, how could he take away the word that is sown in the hearts of men? Mr. Campbell not only denies the existence of Satan in this world, but

Eph. vi: 11.

The wiles of the devil.

Matt. iv:

1-10.

Mark iv: 15.

he represents his "accomplices," the inferior devils, as confined with their prince in the chains of darkness!

Luke viii: 2. Jesus cast "seven devils" out of Mary Magdalene, and he also cast out the "legion" of

Mark v: 9. "devils" out of the man of the tombs; and those devils entered the swine and precipitated them into the sea. Do such passages teach that the devil, with his accomplices, are all in a state of confinement? James

James iv: 7. says: "Resist the devil, and he will flee from you;" and in Revelations it is said by the

Rev. ii: 10. Spirit, "Behold, the devil shall cast some of you into prison."

These are only a few of the many scriptures which ascribe great influence to the devil, and show that there is a personal devil exerting an influence over the minds and actions of men. But as the devil has no written arguments of his own, to admit that he can influence the minds of men without arguments will be to admit that one spirit can operate upon another without interposing language, and this would be fatal to the reformed theory of spiritual influence. It is evident that Mr. Campbell was driven by his theory to this infidel position on Satanic power; therefore his theory which forced him to this false conclusion is likewise false.

SECTION II.

MR. CAMPBELL TEACHES THAT MEN ARE NOT NOW
ACTUATED BY THE DEVIL.

Mr. Campbell, in spinning his new theory on demonology, says: "But the *heathens* never worshiped the *devil*; nor can it be supposed that *the children of disobedience*, or those of the *heathens* who were determined to persist in their infidelity and rejection of the Gospel, were actuated and instigated to this invincible obstinacy and stubbornness by the *devil*, whose influence pervaded the air that surrounded them, who had immediate access to their minds, and who then *worked in* them, and, at pleasure, controlled and actuated them." Mr. Campbell has discovered that THE HEATHEN NEVER WORSHIP THE DEVIL, AND THAT THE CHILDREN OF DISOBEDIENCE ARE NOT ACTUATED IN THEIR REJECTION OF THE GOSPEL BY THE DEVIL! Therefore, if this new theory concerning the devil is true, then the world is as well off as if the devil was *dead*! If the devil is already confined in hell, and the wicked are not actuated by him, then we must be in the midst of the millennial glory!

But instead of the Bible supporting these vague fancies, it informs us that the Jews "sacrificed unto devils" when they were guilty of idolatry; and they even sacrificed their sons and their daughters unto devils. This is the positive testimony that the Jews worshiped devils by the sacrifice of their children unto them. But does Paul agree with Mr. Campbell that the heathens or Gentiles were not

Mill. Har.,
vol. 5, p. 273.

Men not actuated by the
devil.

Deut. xxxii:
17.

Psalms cvi:
37.

1 Cor. x: 20, guilty of worshipping devils? He affirms "that
 21. the things which the Gentiles sacrifice, they
 But men did worship the sacrificed to devils, and not to God: and I
 devils. would not that ye should have fellowship
 with devils. Ye can not drink the cup of the Lord,
 and the cup of devils; ye can not be partakers of the
 Lord's table, and the table of devils."

It is very easy to see the contradiction between Paul and Mr. Campbell. Mr. Campbell affirms that the *heathens never worship the devil*; but Paul declares that *the Gentiles or heathens sacrifice to devils*. Shall we believe Paul as supported by the whole tenor of the Bible? or shall we take the bare assertion of Mr. Campbell as better than inspiration? No. Let God be *true* if it makes even the Bethany Reformer a *liar*.

Again it is said: "And the rest of the men
 Rev. ix: 20. which were not killed by the plagues, yet repented not of the works of their hands, that they should not *worship devils*, and idols of gold, and silver, and brass, and stone, and of wood." Yes, the Bible informs us that men do "*worship devils*;" and this is as clearly taught as any truth in the Scriptures.

By only viewing the present state of society in our own country, in the year 1866, we discover the sad evidences of the powerful influences of the devil over the lives and actions of men. But the Campbellite theory of the operation of the Holy Spirit has forced them also to deny the agency of the devil. They would have us believe that all the power one spirit has over another is contained in arguments addressed to the eye or ear.

John xiii: But when "Satan entered into" Judas, did
 27. he only present arguments to his eye or ear?

Did he only fill Judas with Satanic arguments? And when Satan *filled the heart* of Ananias to lie to the Holy Spirit, did he only fill his heart with arguments? None but those given up to falsehood and delusion will deny the Scripture teaching concerning the "*devices*" of Satan. Acts v: 3.

In further proof that Campbellites accept Mr. Campbell's views of Satanic influence, I will here give the statement of Mr. Lard, one of the chief disciples of the Bethany school. He says: "We deny utterly that Satan exerts any direct influence on the human mind." This docile disciple of Mr. Campbell has here indorsed his reformed theory of Satanic influence. I here cheerfully recommend to the reader the exposition of Campbellism by Elder Williams for more extended arguments refuting the speculations of Campbellites on the operation of the Holy Spirit. I consider the theory of the Campbellites, in denying the real presence of the Holy Spirit in the salvation of men, as a dangerous and daring species of infidelity, fraught with evil—evil only.

NOTE.—During 14 years seven editions of the Text-Book have passed the crucible of criticism. The two extracts in the preceding chapter, ascribed to Mr. Campbell, are the only quotations in the book which have been pronounced incorrect. It is claimed that these extracts are the language of another, quoted by Mr. Campbell. If this is so, the quotation points in the "*Harbinger*," from which I quoted, failed to indicate it. More, they harmonize with Mr. C.'s views elsewhere expressed, and stand adopted and endorsed by him,

D. B. R.

CHAPTER XVII.

CAMPBELLITE GOVERNMENT.

1. It is an aristocracy.
2. The private members have no voice or vote in cases of discipline.

SECTION I.

IT IS AN ARISTOCRACY.

IT has ever been the policy of the authors of human systems of worship to elevate the ministry, or priesthood above the membership of the Church. As every Church government originating in human wisdom, or made by art of man's device, has originated with preachers who wished to stand at the head of something new, therefore they have always made ample provision to secure their own elevation above the membership. But from the high pretensions of Mr. Campbell to have restored primitive Christianity, one would be led to expect that he would form an exception to the general rule, and not attempt to lord it over God's heritage; but Mr. Campbell was only human, and as the stream can never arise above the fountain, so Mr. Campbell's system could not arise above the wisdom of man. After Mr. Campbell had exhausted his stores of wit and satire in his crusade against the "priesthood" or clergy, he then

tamely followed their example in placing Campbellite "bishops" in the places of judges and rulers over the rest of the community. On this subject he says: "The whole community can act, and ought to act, in receiving and excluding persons; but, the aggregate, it can never become judges of offenses and a tribunal of trial. Such an institution was never set up by divine authority. No community is composed only of wise and discreet full-grown men. The Christian Church engrosses old men, young men, and babes in Christ. Shall the voice of a babe be heard or counted as a vote in case of discipline? What is the use of bishops in a church if all are to rule; of judges, if all are judges of fact and law? No wonder that broils and heart-burnings, and scandals of all sorts, disturb those communities ruled by a democracy of the whole, where every thing is to be judged in public and full assembly. Such is not the Christian system. It ordains that certain persons shall judge and rule, and that all things shall 'be done decently and in order.' "

Chr. Sys.,
p. 88.

The Church
must not act
in case of
trial.

A private
member not
to vote in
cases of trial.

In the above, Mr. Campbell has discovered *that the community or Church can never become judges of offenses and a tribunal of trial!* He says "such an institution was never set up by divine authority." When or where did Mr. Campbell learn that the Church is not a tribunal of trial? He did not learn it from the New Testament. That the whole community, not some self-appointed Campbellite bishop, is the tribunal of trial, is taught in the case of the treatment of the offender. Jesus said, "If thy brother shall trespass against thee, go and tell him his fault between

Matt. xviii
15-17.

Jesus says, thee and him alone: if he shall hear thee,
Tell it to the Church. thou hast gained thy brother; but if he will
not hear thee, then take with thee one or two

more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." Here the Savior says, TELL IT UNTO THE CHURCH; but the "Reformer" says THE CHURCH IS NOT THE TRIBUNAL OF TRIAL! He would have us tell it to the bishops or judges over the Church. We discover a radical difference between the government of Campbellism and that of the Church of Christ. And, again, it was the Church of Christ at Corinth, not the

bishops, which was advised by the Apostle
1 Cor. v: 5. "to deliver" the offender over to Satan; and

this punishment was "inflicted of many," the
2 Cor. ii: 6. Church, and not the rulers of the Church only.

And also the Apostle advised the whole
2 Cor. ii: 7. Church to "forgive" this same offender when

he had manifested true repentance. Paul did not direct the Bishops of the Church alone to *forgive* him. The ecclesia, or the Church of Christ, is really the executive of his kingdom. But the executives of the Campbellite kingdom are a privileged class, appointed to be "judges of fact and law," and to determine all cases

of discipline. Mr. Campbell very gravely in-
forms us that "the Christian System," (a thing
The Church is to act in Church business. made by himself,) "ordains that certain persons shall judge and rule." The Savior himself cautioned

the disciples against this Campbellite usurpation in the

following language: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." This ought to set the question at rest forever. None have a right to assume the authority over the Church and become the exclusive executors of its discipline. He that would be greatest must be the servant of all. Again: Just before the crucifixion the Savior said, in order to settle the strife among his disciples about which of them should be accounted the greatest, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

Mark x: 42-45.

Christ commands us not to lord it over one another.

Luke xxii: 25, 26.

In the face of such declarations as these, how passing strange that men will usurp the authority over the Churches. Yes, all the church builders assume the prerogative and character of the Gentiles by lording it over the heritage of God. But what is meant in the New Testament by the ruling of the elders or pastors of the Churches? This New Testament ruling is not to do all the voting and transact all the business of the Church in matters of discipline, *but to give them meat in due*

Luke xii 42. *season*; for Jesus "the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" The Lord has made these rulers over his house, not to decide cases of discipline, but *to give them their portion of meat in due season*. He has appointed them to "feed my sheep" and lambs. It is further evident, from the language of Peter, that the elders of the Churches are to rule by advice and example, and not by deciding cases of discipline. He said to "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." Then, according to Peter, the elder must rule by *example* and by *feeding the flock of Christ*.

John xxi: 16.

1 Peter v: 1-3.

The elders must rule by example.

Whatever may be the different gifts and offices in the Church of Christ, no member has the right to claim the preëminence in the administration of the discipline of the Church. This usurpation of the judgeship over the Church was, no doubt, a part of the materials which Mr. Campbell gathered from the rubbish of his fallen Pedobaptist temple, and which he has made the capstone of the Campbellite temple. He has invested the rulers or bishops with the whole government of his churches leaving the private members out of the question. This unscriptural elevation of the ministry above the churches

was the stepping-stone to the chair of the Pope of Rome; and all who thus exalt themselves have partaken of the nature of Antichrist.

SECTION II.

THE PRIVATE MEMBERS HAVE NO VOTE OR VOICE IN CASES OF DISCIPLINE.

The Romish Church, with all its branches, have ever denied the private members the right of participation in the administration of Church discipline. These self-constituted rulers and judges over God's heritage have tried to impress the world with a sense of their peculiar sanctity and authority to rule over the "private members of Christ's body; and thus showing that they consider themselves more wise, discreet, and holy than their less fortunate brethren. Mr. Campbell perpetuates this Romish doctrine of peculiar episcopal authority in the following words: "No private individual has a right to accuse any person before the whole community. The charge, in no case, is to be preferred before the whole congregation. Such a procedure is without precedent in the law or in the Gospel, in any well-regulated society, church, or state. If, then, any brother fall into any public offense, those privy to it notify the elders of the Church, or those for the time being presiding over it, of the fact, and of the evidence on which they rely. The matter is then in the hands of the proper persons.

Chr. Sys.,
p. 89.

No private member to tell his complaint to the Church.

They prosecute the investigation of it, and on the denial of the accused, seek to convict him of the allegation." In this so-called "Christian system,"

The voice of a private member not to be heard.

or *reformed* Church government, no "private individual" is allowed a "voice" or "vote"

"in cases of discipline;" and he is not even

allowed the poor privilege of preferring a charge before the community or Church! "*What is the use of bishops*

in a Church, if all are to rule; of judges, if all are judges of fact and law?" In the Campbellite govern-

ment, the preacher, or elder, who is both ruler and judge, is also the prosecuting attorney to try to convict

the accused before himself as judge! *Yes, Mr. Campbell makes it the duty of the elders, or judges of a Church to*

"prosecute the investigation," and "seek to convict" the accused of the charge! Such pure despotism is rarely

found outside of the "Holy Inquisition." This is what Mr. Campbell would call a "well-regulated society." But

in direct opposition to this theory, the Savior directed the offended brother to tell it to the Church, the whole

community, while Mr. Campbell would have him to notify the elders, without giving him the humble privilege of

introducing his own cause. But the New Testament, so far from supporting this Romish assumption, which

takes all the privileges from private members of participating in the administration of the discipline of the

Church, it uniformly represents the whole community as partaking in the execution of Church discipline. It

was the congregation in Jerusalem, of one hundred and twenty members, composed in part of "women,"

who cast their lots, or votes, in the election of an Apostle to fill the place vacated by Judas. Here it is: "And

they [the congregation] gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven Apostles." Mr. Campbell would condemn this course by asking, *Shall the voice of a babe or woman be heard or counted as a vote in a case of choosing an Apostle?* He would have only the bishops or rulers of the Church to transact such weighty business.

Acts i: 26.

The members voted in choosing an Apostle.

Again: In the choosing of deacons, the "private" members did vote; for it is recorded that "the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God and serve tables." "And the saying pleased the *whole multitude*: and they chose Stephen, a man full of faith and the

Acts vi: 2.

Holy Ghost, and Philip, and Procorus, and Nicanor, Timon, and Parmenas, and Nicolas a proselyte of Antioch." It is here recorded by inspiration that *the whole multitude, the entire Church, voted in choosing the deacons.* Yes, THE WHOLE MULTITUDE, MEN, WOMEN, AND BABES IN

Acts vi: 5.

The multitude chose deacons.

CHRIST, CHOSE OR ELECTED THE DEACONS. But Mr. Campbell objects by saying, "*Shall the voice of a babe be heard or counted as a vote in cases of discipline?*"

Such is the liberty of those whom Christ has made free. They have no haughty pontiff, episcopal bishop, or Campbellite ruler to decide cases of discipline for them; for they themselves "are a chosen generation, a royal priesthood, a holy nation,

1 Peter ii: 9.

a peculiar people." None but Antichrist would presume to usurp authority over this royal priesthood of Christ. But the Campbellites would deprive a portion of this

royal priesthood of a voice in the transaction of Church business. Paul informs us that "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all." Again, in setting forth this equality

Col. iii: 11.

Paul affirms that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Thus we learn that whom Christ has made free are free indeed; but whether male or female, bond or free, they are all one in point of privilege in the exercise of their lot or voice in Church business. It was the Church, and all the members compose the Church, that tried, excluded, and restored members; and it was the whole Church or community that voted in the election of an apostle and deacons. And, moreover, it was the Churches that sent messengers to bear their liberality to the poor saints and to the missionaries. It was the Churches that sent out messengers or missionaries; for

Gal. iii: 23.

Paul said, "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the Churches and the glory of Christ."

All are in Christ.

These brethren were the *messengers of the Churches*, and not the messengers of some pontiff, bishop, or Campbellite ruler. The Churches sent them out. Even the inspired Apostles would not assume the responsibility of sending messengers without the consent of the whole Church.

2 Cor. viii: 23.

Paul said, "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the Churches and the glory of Christ."

The privileges of members.

These brethren were the *messengers of the Churches*, and not the messengers of some pontiff, bishop, or Campbellite ruler. The Churches sent them out. Even the inspired Apostles would not assume the responsibility of sending messengers without the consent of the whole Church.

But how very different men now act! They assume more than apostolic authority, and tell us that the voice of a large majority of the Church members shall not be

heard or counted as a vote in cases of Church discipline! Mark the actions of the Apostles and elders of the first Church: "Then pleased it the Apostles and elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas." Acts xv: 22. Many other scriptures might be cited, all showing the equality of the members of the Churches of Christ in point of privilege in executing his laws.

Then all this exaltation of the preachers over the other members of the Churches of Christ is a daring innovation which ought to be firmly resisted by every lover of Jesus Christ. The government of the Churches, so far as the membership is concerned, is purely democratic. Every member of the Church has a right to vote in matters of discipline, and none ought to prevent or hinder them.

CHAPTER XVIII.

THE CAMPBELLITE CREED.

1. Mr. Campbell's opposition to Creeds.
2. The Campbellites have a written Creed.
3. The latitude of the Campbellite Creed.
4. The tendency of the Campbellite Creed to produce schism and discord by the spread of false doctrines.

SECTION I.

MR. CAMPBELL'S OPPOSITION TO CREEDS

MR. CAMPBELL has, from his beginning as a reformer, waged unmitigated warfare on all *creeds*, whether they were true or false, scriptural or unscriptural; and from his fancied elevation he has hurled his thunderbolts of wrath against all the *creed-mongers* of the ecclesiastical universe. He denounced in the strongest language all churches which were united by creeds as in the Romish apostasy. Of them he said: "The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, *are not Churches of Jesus Christ, but the legitimate daughters of the mother of harlots, the Church of Rome.*"

Mill. Har.,
vol. 3, p. 362.

Quoted by
Jeter.

The daughters
of Babylon.

But on what ground does Mr. Campbell oppose all creeds?

so vehemently? He says: "*Our opposition to creeds arose from a conviction that whether the opinions in them were true or false, they were hostile to the union, peace, harmony, purity, and joy of Christians, and adverse to the conversion of the world to Jesus Christ.*"

Chr. Sys.
p. 9.
Campbell
opposed true
creed.

How the truth expressed in what Mr. Campbell is pleased to call a creed could be "*hostile to the union, peace, harmony, purity, and joy of Christians, and adverse to the conversion of the world,*" is not easy to explain. No doubt all true creeds are hostile to the *union* which he proposed, and to the conversion of men to the Campbellite doctrine. But that true sentiments, written as a summary of belief, are hostile to the union of Christians and the conversion of the world, is not true. This would be to contend that truth is opposed to Christian union!

I can not better express myself on the subject of *creeds* than in the language of Mr. Jeter. He says: "Every intelligent Christian has a creed, written or unwritten. There are certain facts, truths, and principles which he believes and maintains, and the belief of which he deems essential to the existence of true holiness. He may or may not write these articles of his belief; but they are equally his creed, and equally efficacious in controlling his conduct, whether they are written or unwritten. The writing of them is merely placing in a visible form what previously existed in his mind, and doing so contravenes no law of Christ and violates no moral obligation. But what is here affirmed of an individual may, with equal clearness and propriety, be affirmed of a Church of Christ. They have, and of necessity must have, a creed—it may

Camp. Ex.,
p. 34.

Jeter on
creeds.

be latitudinous or rigid, may comprehend many articles or few, may be written or traditional—and this creed is their bond of union. This remark is as true of the churches organized by Mr. Campbell as of any churches in Christendom.”

It must be borne in mind that the opposition of Campbellites to creeds does not arise from their want of conformity to the Bible, but from the opposition of these creeds to the reformed plan of *union*. But, it is asked, “is not the Bible a sufficient creed?” Yes, and all the professed Christian denominations in the land claim, in some sense, to take the Bible as their creed, and yet they are in complete antagonism to each other. The *oneness* or *unity* recommended in the Scriptures is something more than a union in form or profession. It is a union of *mind* and *judgment*, of doctrine and practice, and not merely the profession to be governed alone by the Bible, while we are as wide apart as the poles in doctrine. Some seem to think that the prayer of Jesus Christ has been answered in regard to the oneness of Christians if they can only induce professors of religion to come together in the same society and agree in the use of a few scriptural expressions, while they are as different in doctrines as the sects from whence they came. Jesus prayed for believers “that they all may be one, as thou

John xvii: 21. Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” And Paul exhorts the

1 Cor. i: 10. brethren thus: “I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in

the same mind, and in the same judgment." And again: "If there come any unto you, and bring not this doctrine, receive him not into your house, ^{2 John i: 10,} 11. neither bid him God-speed; for he that bid- ^{The union} deth him God-speed is partaker of his evil ^{of the Bible.} deeds." Thus we learn that God requires that brethren dwell together in unity of *mind* and *judgment*, and not merely of outward forms. But as the so-called Christian world is broken into almost a thousand fragments, with as many different doctrines, it now becomes absolutely necessary for those who wish to dwell together as Churches of Christ to express their *belief* or *creed* concerning the doctrine of Christ. It is not enough for one to say, "I believe the Bible," for this is said by Roman Catholics, Mormons, Universalists, and Quakers, with all other professed Christian sects. Then, as our summary of faith must be expressed in order to Christian union, it can be no more harm to write it than to express it orally.

I am no apologist for *authoritative creeds*, as courts of appeal in cases of litigation. That man who presumes to dictate or write laws for the government of the kingdom or Church of Christ, has partaken of one of the main features of Antichrist. But there is a vast difference between making laws to govern the Churches of Christ and expressing or writing a declaration of our faith, as a means to promote harmony in action. And as to the "Baptist Creed," so often abused by Mr. Campbell, he ought to have known that the Baptists do not recognize any creed except the New Testament, to which they appeal in cases of discipline. But each individual or Church, if they choose, may express themselves in a summary of Christian doctrine, that they may know

when they are all of "one mind" and "one judgment," and that others may know what they believe the Bible to teach concerning the plan of redemption. And also

The right use of creeds. this expressed abstract of principles will stand as a monument to future generations, showing to the world what has been the faith and practice of Baptists. The ancient Waldensian Baptists published a confession of faith to vindicate themselves from the slanderous charges of their enemies, more than seven hundred years ago. This simple creed of these persecuted brethren stands as one of the brightest gems in Church history, serving to identify the true Church of Christ amid the darkest period of Romish superstition. Nothing could be certainly known of the faith and practice of any Church or society, one hundred years in the past, without some written expression of its doctrine. No association, convention, nor any other body among Baptists, has the slightest authority to impose any creed upon any Church or individual for their adoption. A Church may or may not write a summary of her faith and practice, as she in her wisdom may deem fit. I have found in all those expressions on the part of Baptist churches, called, by some, confessions of faith, that the leading article runs thus: "*The Bible alone is the only rule of faith and practice to us.*" Either this, or something of the same import, stands at the head of Baptist articles of faith. But Campbellites preach up a crusade against this expression as a part of the *Baptist creed*, not because it is false or wrong, but because it is adverse to their own proposed plan of Christian union.

SECTION II.

THE CAMPBELLITES HAVE A WRITTEN CREED.

The disciples of Mr. Campbell have probably convinced themselves and tried to convince the world that they have no creed except the Bible. They have deceived themselves on this subject, as we are prepared to show. They have a written creed as grossly human and unscriptural as the creeds of the sects so bitterly anathematized by them. When Mr. Campbell's little Brush Run society sought admission into the Red Stone association, they sent "a written declaration of their belief," drawn up by Mr. Campbell, as a proof of their orthodoxy; and they were received into that association on that *written creed*. And if it was lawful for Mr. Campbell to bear a written creed from Brush Run society to the Red Stone association, why do Campbellites make such an outcry against others for the same thing allowed by themselves. It may not be amiss in this place to repeat that Mr. Campbell was never a Baptist in sentiment. And as he confessed that he attached the *name Baptist* to his first periodical, from "expediency," as a "passport to favor," it can also be proved that he sought admission among Baptists for the same unholy purpose. This is confessed by Prof. R. Richardson, of Virginia, in an article which he prepared for the work entitled *Religious Denominations in the United States and Great Britain*. In this article he said: "For, although disinclined to a combination with any religious party, known as such, they deemed the principles of the Baptists favor-

Campbell's
creed.

Religious
Denom., p.
226.

Mr. Campbell was never a Baptist. able to reformation and religious freedom, and believed that as they had it in their power to preserve their own independence as a Church, and the integrity of the principles of their first organization, a connection with the Baptists would afford them a more extended field of usefulness. Accordingly, in the Fall of 1813, they were received into Red Stone Baptist Association," etc. This shows that the originators of Campbellism only sought admission among Baptists, not because they approved the Baptist doctrine, but because they thought that "*a connection with the Baptists would afford them a more extended field of usefulness!*" The same is taught by Mr. Fanning, a prominent Campbellite, in his Gospel Advocate, of 1866, in his sketch of Mr. Campbell's biography. He remarked:

Gospel Ad- "As intimated, he [Mr. Campbell] fraternized
vocate for with the Baptists, for quite a number of
1866, p. 353. years, but while he was among them, it could scarcely be said that he was of them."

Notwithstanding the early Campbellites gained admission among Baptists by presenting a written creed, they only did it to give currency to the Reformation. And while they were among us they were not of us; therefore "they went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us; but they went out, that they might be made manifest that they were not all of us." It seems that Mr. Campbell never hesitated to write a creed or declaration of belief, whenever it suited his policy, as a passport to favor. He wrote a creed of the belief of the "Disciples" in an article which he prepared for insertion in

Rel. Ency.,
p. 462.

the "Encyclopedia of Religious Knowledge." Campbell's written creed. He did this to show forth to the world what was the faith and practice of his "disciples." He not only wrote this summary of the history and doctrine of his reformation, but he refers those desiring a more particular acquaintance with the views of the reformation to the *Christian Baptist* and *Millennial Harbinger!* He does not refer them to the Bible, but to his own writings. Again he says "'the Christian Baptist and Millennial Harbinger,' being the first publication of these sentiments, contains a history of this reformation, as well as a full development of all things from the beginning." Rel. Ency., p. 464. Mark it well: in this *creed* of Mr. Campbell we are not directed to the Bible for an acquaintance with the rise and doctrine of the *current reformation*, but to the publications of the Reformer himself. He would have us to understand that his own were *the first publication of these sentiments, as well as a history of all things from the beginning!* But, if Campbell published the sentiments of the reformation *first*, then it is certain that they were not published in the Bible. But Mr. Campbell has, in addition to this former *creed*, written, for general use, a *creed* which he calls, by way of distinction, the "Christian System." And all Campbellites are as nearly agreed on the plan of union therein contained as the most devout admirers of the sects for their disciplines and confessions of faith. The Christian System is the arrangement into order or system those rough materials gathered by Mr. Campbell from the ruins of his Pedobaptist temple, and which had been promiscuously scattered through the various publi-

cations of the *Reformer*. But they are here polished and placed in the building according to the modern style of ecclesiastical architecture. So, this *Christian System is a written creed, it is a human creed, it is an unscriptural creed, and the Campbellites agree as perfectly on the terms of union therein contained as any of the other sects on their creeds.*

SECTION III.

THE LATITUDE OF THE CAMPBELLITE CREED.

The prominent objection which Mr. Campbell urged against all existing organizations was that their creeds and platforms were too narrow to sustain the millennial church. His gigantic powers were not to be circumscribed by the limits of any existing creed. He, therefore, broke the fetters of the creed under which he was brought up, and, finding himself at liberty, he aimed at nothing less than the total destruction of all creeds and platforms. On this subject, he declared, in his zeal,

Mill. Har.,
vol. 1, p. 57.

The platforms
of the sects
must be pulled
down.

that "All the platforms, all the foundations of the sects, are, therefore, *too narrow and too weak* to sustain the millennial church, and, therefore, must be pulled down." When Mr.

Campbell had made this awful discovery concerning all the sectarian platforms or creeds, he then generously went

The Camp-
bellite platform
a broad one.

to work to present "a scheme of things" as a platform, which he considered broad enough to bear the whole superstructure called the millennial church. And he was not long in discovering the cause

of the sectarianism of the various creeds. They all had too many articles in them to be believed or subscribed to. He immediately discovered that the fewer the articles in the creed the broader would be the platform. He, therefore, presented to the world a new platform with only two articles, or planks in it. The Campbellite creed has only two articles in it; and it is, therefore, a very broad creed, or platform. And this will solve the difficulty that might be suggested to some concerning the diversity of views among the Campbellites. It may be asked, if they are all agreed on the Christian System, why are they so much divided among themselves in doctrine? The answer is easy. The Christian System, their *creed*, does not demand unity on but two points; therefore they may all adopt the creed, and yet be as far apart as the poles. In laying down his platform, Mr. Campbell says: "THE BELIEF OF ONE FACT, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this ONE FACT, and submission to ONE INSTITUTION expressive of it, is all that is required of Heaven to admission into the church. This is the Campbellite platform, and it contains the only points upon which Campbellites are required to unite. He sums up the first proposition thus: "The one fact is expressed in a single proposition —that Jesus the Nazarene is the Messiah." Thus we have the Campbellite

Chn. Sys.,
p. 122.

It has but
two articles
of union.

Chn. Sys.,
p. 122.

PLATFORM.

"ARTICLE I.—Jesus the Nazarene is the Messiah." Chn. Sys.,
p. 122.

“ARTICLE II.—*The one institution is baptism into the name of the Father, and of the Son, and the Holy Spirit.*”

These two articles, framed by Mr. Campbell, comprehend the whole platform of the Reformation. If you believe this “one fact” and submit to the *one act*, immersion, you will be received into the Campbellite society, though you may at the same time embrace all the errors which have afflicted Christendom for the last fifteen centuries. Then, according to the Christian System, it is not necessary to believe in the divinity of Christ, his death, or resurrection, but simply that *Jesus is the Messiah!* The Bethany Reformer was very fortunate, whether by accident or design, in arranging the

The first article of the Campbellite creed is so broad as to embrace all denominations of professed Christians.

first article in his platform so as to include on this point the position occupied already by all the sects, for all the professed Christian denominations believe the *one fact that Jesus is the Messiah.* Then the only work which remains to be done, in order to bring about the union proposed by the Campbellite creed, is simply to get all the sects and the rest of mankind to be immersed. It is even so, that the Roman Catholics, Mormons, Episcopalians, Methodists, Presbyterians, Lutherans, Arians, Unitarians, Pelagians, and Universalists, with all other professed Christian denominations, are agreed in their belief of the one fact that *Jesus is the Messiah.* These all believe in the Campbellite sense of that term; and also all sinners, except infidels and heathens, believe the one fact; then it follows, that all that is wanting in order to unite the religious world is to induce them to be immersed for the remission of sins. This, no doubt, is the reason why

the Campbellite preachers spend nearly all their time in preaching about immersion. But some of these sects have been immersed. Will the Campbellites receive them regardless of their views or opinions? They must do so in order to carry out their own doctrine.

Mr. Campbell himself advocated the reception of Universalists, without requiring them to reject their false opinions concerning the future destiny of the wicked. One Mr. Rains, a Universalist preacher, presented himself to the Mahoning Campbellite Association, and there confessed that he was still a *Universalist*, but he, at the suggestion of Mr. Campbell, was received on condition

“that if these peculiar opinions were held as private opinions, and not taught by this brother, he might be, and constitutionally ought to be, retained.” So this docile Universalist agreed “that he would not teach”

Mill. Har.,
vol. 1, p. 148.

This creed
admits Uni-
versalists.

his own opinions, and was received and made a reformed preacher. This is in perfect keeping with the Campbellite creed which only requires the belief of *one fact* and the submission to one act. Again: Mr. Campbell says, “If a man professing Universalist opinions should apply for admission, we will receive him if he will consent to use and apply all the Bible phrases in their plain reference to the future state of men and angels. We

Chys. Res.,
p. 123.

Mr. Camp-
bell advo-
cates their re-
ception.

will not hearken to those questions which gender strife, nor discuss them at all. If a person say such is his private opinion, let him have it as his private opinion, but lay no stress upon it; and if it be a wrong private opinion, it will die a natural death much sooner than if you attempt to kill it.”

It appears from the above, that if a *Universalist* will call his settled conviction that all men will be saved in heaven irrespective of their moral character "an opinion," and agree to keep it as his private property, he may and ought to be admitted as a preacher of the ancient Gospel! He need not renounce his soul-destroying error. This practice of the Campbellites is not in harmony with the language of John. He says:

²John i: 10, "If there come any unto you, and bring not
11. this doctrine, receive him not into your house, neither bid him God-speed: for he that bid-
John opposed to this creed. deth him God-speed is partaker of his evil deeds." John says *receive him not*, but Mr. Campbell says "*we will receive him!*" The Campbellites are thus guilty of bidding God-speed to Universalism by giving it shelter under the broad banners of the Reformation.

Chy. Res., Again, Mr. Campbell says: "But men can
p. 121. not give up their opinions, and therefore they never can unite, says one. We do not ask them to give up their opinions; we ask them only not to impose them upon others. Let them hold their opinions,

The Camp- bellite creed harbors all "opinions," ions, but let them hold them as private prop- erty." Mr. Campbell says, "*We do not ask them to give up their opinions!*" The Camp-

bellites only consider opinions as private property. Then, all that is necessary for the advocate of error to get into the Reformation is to call those errors, it matters not how gross, his opinions, and claim them as private property; he will then be received into the bosom of Campbellism with his errors.

Dr. Thomas, of Virginia, a disciple of Mr. Campbell, undertook to carry the *reformation* on to perfection;

and he commenced the work in earnest by *reimmersing* those Campbellites who had been immersed without knowing that immersion was in order to the pardon of sins. This was only carrying out the theory which he had learned from Mr. Campbell himself; for Mr. Campbell had taught him that without *knowing that the efficacy of the blood of Christ is communicated in baptism, that immersion is of no value.* Believing this doctrine of Mr. Campbell, Dr. Thomas was irresistibly driven to the conclusion that those who had been immersed without understanding the design, were still unpardoned. He, therefore, considered all Baptists, and those who had gone from the Baptists to the Campbellites, as yet in their sins; and to remedy this evil he commenced immersing members of the Campbellite Churches *for the remission of sins.* Dr. Thomas also discovered that the immersions performed by sectarian preachers were not valid. These new developments alarmed Mr. Campbell, and he set himself to work in trying to restrain his daring disciple from making these improvements on the Reformation. He accuses Dr. Thomas of the following errors:

1. "The Jews might as lawfully have appointed a Moabitish priest of Moloch to administer the great annual sacrifice of the atonement, as the Christians recognize the immersion of a sectarist by a clergyman or lay person of the Presbyterian, Episcopalian, Romanist, or any of the names and denominations of the antichristian world." This bold ground of Thomas would cut off all the first Campbellites with Campbell himself; for, according to their own testimony, they received their baptism from the sects without the proper design.

Mill. Har.,
vol. 7, p. 60.

Thomasism.

Mr. Campbell charged Dr. Thomas with many other errors, among which I will introduce those laid down by Mr. Hunnicutt in the Harbinger of 1837. He says that Thomas taught:

Mill. Har.,
New Series,
vol. 1, p. 510.

2. "All infants, idiots, and heathens will sleep through endless duration—they can never rise."

Errors har-
bored by the
Campbellite
creed.

3. "All Methodists, Old Side Baptists, Presbyterians, Episcopalians, and sinners will be raised to the damnation of annihilation."

7. "Eternal life or existence conditional, the condition being faith in the resurrection of Christ from the dead, reformation, and baptism."

8. "Man has no soul nor existence separate, distinct, and independently of the body."

9. "That the Spirit of God does not operate on any person apart from the word written."

10. "It is sinful for an unconverted person to pray to God."

Thomasism.

I have here recorded this catalogue of the errors of Dr. Thomas, in order to show the latitude given by the *Campbellite creed*. All these monstrous errors may find a home in the Campbellite society. And according to Mr. Campbell's *creed*, there is no way provided to expel these soul-destroying errors from the reformation; for Dr. Thomas, as well as Mr. Campbell, had believed the one fact and submitted to the one act enjoined in the creed. And this is all that is necessary

Chr. Sys.,
p. 122.

to gain membership in Campbellism, for the Reformer said: "*The belief of this one fact and submission to one institution expressive of it, is all that is required of Heaven to admission into the Church.*"

But contrary to his own creed, Mr. Campbell complained of the practice of Dr. Thomas, and this brought about a public debate between these two brother reformers; and, after two and a half days' discussion, they mutually agreed to settle the matter by the aid of a council; in which settlement each hero retained his former *opinions*. The council reported as follows: "We, the undersigned brethren, in free consultation, met at the house of brother John Tinsley Jeter, at Painsville, and after frankly comparing our views, unanimously agreed upon the resolution subjoined, and submitted the same for the consideration of brethren Campbell and Thomas, and brother Thomas agreeing to abide the same, all difficulties were adjusted, and perfect harmony and cooperation mutually agreed upon between [them.]

Mill. Har.
New Series,
vol. 3, p. 74.

Report of
Council on
Thomasism

"*Resolved*, That whereas certain things believed and propagated by Dr. Thomas, in relation to the mortality of man, the resurrection of the dead, and the final destiny of the wicked, having given offense to many brethren, and being likely to produce a division among us; and believing the said views to be of no practical benefit, we recommend to brother Thomas to discontinue the discussion of the same, *unless in his defense* when misrepresented.

"PAINVILLE, *Amelia Co., Va., Nov. 15, 1838.*"

This document was signed by twenty-three names. Here are some of the bitter fruits of the Campbellite *creed*. Here was Dr. Thomas, *a rank infidel, who denied the separate existence of the soul, and the resurrection of the dead, and taught many absurd and skeptical views, and yet, with a perfect un*

The union
of Campbell-
ism!

derstanding of all these facts, he was retained by Mr Campbell and his disciples as a BROTHER IN THE REFORMATION AND PERFECT HARMONY AND CO-OPERATION WAS MUTUALLY AGREED UPON BETWEEN MR. CAMPBELL AND DR. THOMAS! I suppose that Mr. Campbell considered these notions of Thomas as only his "opinions;" and, of course, he could not ask him to give them up! And Dr. Thomas agreed to discuss these "opinions" only in self-defense. He now goes on his way rejoicing as a preacher of the "ancient order of things!" In this affair we have the solution of the question of the prophet Amos, where he

Amos iii: 3.

asked: "Can two walk together except they be agreed?" The council declare that *perfect harmony and co-operation was agreed upon!* Perfect harmony with an avowed infidel! Is this the boasted *union* so much lauded by the Campbellites? According to this, almost every error in all Christendom may find protection and shelter under the *reformed creed*. The *reformation* is a kind of a Noah's Ark, which contains a great variety of freight. Its members, as regards doctrine, are as ring-streaked and striped as Jacob's cattle. This is not the union for which the Savior prayed. This is not being of *one mind and one judgment*. It is only crying *peace* when there is no *peace*. God

Ezek. xiii:
10, 11.

says: "Because, even because they have seduced my people, saying peace, and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower, and ye, O great hailstones, shall fall; and a stormy

This false
peace threat-
ened.

wind shall rend it." Thus the heaviest judgments of Almighty God are threatened against such false teachers who cry peace and union when there is no peace or harmony.

SECTION IV.

THE TENDENCY OF THE CAMPBELLITE CREED TO PRODUCE SCHISM AND DISCORD BY THE SPREAD OF FALSE DOCTRINES.

Instead of uniting all Christians on one and the same platform, as was the professed design of Mr. Campbell, his creed has had quite the contrary effect. The reason of this is obvious; because his creed is calculated to bring into one mass more discordant elements than any other creed in all Christendom. It contains, in its own bosom, the elements of its own destruction. It is not to be expected that all the *isms* of the past fifteen centuries could long live peaceably in the same establishment. Campbellism has no regulator to check its tendencies to speculation and schism. There can be no means of checking the spread of any of those errors which the Campbellite creed has admitted to a home in the reformation; for every man in the *reformation*, who has the presumption, may preach and administer the ordinances without restraint. He needs no divine call, or the sanction of any Church, to constitute him an official preacher. Many of them consider the reformation as a kind of ecclesiastical progression, and they desire to share a part of the honor of shedding new light on the

path of reform. So every one, like Dr. Thomas, who is the father of some new opinion, will naturally aspire to the pulpit in order to blaze the matter abroad, and thereby glorify himself. I here furnish the broad license from the father of the reformed creed, for every reformer to preach and baptize. Here it is: "A Christian is by

Chr. System, p. 82. profession a preacher of truth and righteousness, both by precept and example. *He may*

All Christians are allowed to baptize. *of right preach, baptize, and dispense the Supper, as well as pray for all men, when circumstances demand it.*" This comes from the great

lawgiver in Campbellism, and the only authority cited by him for granting all Christians the right to baptize,

Chr. System, p. 82. is the example of Rome! He says: "Even the Church of Rome, with all her clerical

Mr. Campbell appeals to the example of Rome. pride, commands and authorizes *lay baptism* when a priest is not convenient." Yes, the necessity of "*lay baptism*" originated in the

Church of Rome on account of the introduction of baptismal salvation; and as Mr. Campbell has copied the *one* from Rome, he may as well appeal to her for the *other*.

We find, then, that every man and woman in the Campbellite ranks is liberated by Mr. Campbell to *preach, baptize, and dispense the Supper!* But this is not all. Mr.

Campbell makes baptism valid by whomsoever it may be administered; for he says: "But it is

Mill. Har. Extra No. 2, p. 526. *always* true that he who professes the faith of the Gospel, and has determined to obey the

All men and women may baptize. Lord, is immersed by the authority of the Lord, whoever may immerse him." This text

authorizes all men and women, whether Christians, Jews,

infidels, or heathens, to become the administrators of the ordinances of the Lord's house. Yea, more, according to this, the devil himself might baptize, and yet it would be by the authority of the Lord! But as baptism is a Church ordinance, none can administer it legally without authority from the Church of Christ. No man who is not a member in a kingdom can execute the laws or ordinances of that kingdom. But as the Campbellites are only required to believe *one fact*, and submit to *one act* in order to church membership, and all of them may preach, baptize, and administer the Supper; therefore there can be little or no *real union* among them on points of doctrine. The natural fruits of such a lax creed is to foster error, and to encourage errorists to take shelter under the banners of the reformation. But is there any evidence that such a heterogeneous mass of doctrines are being preached in the reformation? Yes, for Mr. Campbell has himself, when too late, discovered the deplorable fact; for he says: "*But we have had a very large portion of this unhappy and mischievous influence to contend with. Every sort of doctrine has been proclaimed, by almost all sorts of preachers, under the broad banners and with the supposed sanction of the oegun Reformation.*"

Mill. Har.,
vol. 6, No. 2,
p. 64.

Quoted by
Jeter, p. 320.

All sorts
of doctrine
preached.

This is Mr. Campbell's own confession that EVERY SORT OF DOCTRINE HAS BEEN PROCLAIMED, BY ALMOST ALL SORTS OF PREACHERS, UNDER THE BROAD BANNERS OF THE REFORMATION. This must, indeed, be the "broad way" which has prompted all sorts of preachers in the Campbellite Church to proclaim all sorts of doctrine. But the Savior has said: "Strait is the gate, Matt. 7: 14

The broad and narrow is the way, which leadeth unto
way. life; and few there be that find it."

Mr. Campbell has made heavy complaints against *narrow platforms*, and claims to have presented a "*broad platform*," under "broad banners;" and that every sort of doctrine is being proclaimed under his banners. Such is the miserable failure of the reformation of the nineteenth century. But to what point does this broad way

lead? Jesus affirms that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat."

Yes, many sorts of preachers and doctrines have gone into the wide gate of Campbellism, and are leading on to *destruction*.

We next introduce the deliberate conclusion of Thomas Campbell, the venerable father of A. Campbell, who wrote the *preface* to the Reformation in 1809. He had watched with painful anxiety and deep interest all the developments and results of the begun Reformation. Does he think that the glory of the millennium has been realized by the subjects of the reformation? Here is

his own statement: "In the absence of the editor, we feel induced, by the above communication, to express a feeling of deep regret that a reformation, which we humbly suggested and respectfully submitted to the con-

consideration of the friends and lovers of truth and peace throughout all the churches more than twenty-five years ago, for the express purpose of putting an end to religious controversy among Christians, should appear to take the unhappy turn to which, with painful anxiety, we have seen it verging for the last ten years, namely

Mill. Har.,
vol. 6, p. 272.

The failure
of the Refor-
mation.

to 'verbal contentions,' from which come envy, strife, evil speaking, unjust suspicions, perverse disputings,—rather than godly edification, which is in faith. * * *

But alas! how have we wandered from our divine premises! We have forsaken terra firma, and are again out at sea amidst the rocks and vortices that have absorbed every adventurer from Arius to the present day. And, indeed, if we are to calculate the future by the past, especially for the last ten years, we might live to see an exhibition of all the curious questions and perplexing controversies of the last fifteen centuries upon the face of the periodicals professedly in favor of the proposed reformation. Thus, instead of a genuine scriptural reformation, reducing and restoring our holy religion to its original heaven-born purity, in the belief and practice of a divine declaration expressly legible upon the face of the sacred page,—we should have a reiteration, a renewed exhibition, of metaphysical abstractions, of theological polemics, notions and opinions, to which Buck's Theological Dictionary might again serve as a portable index."

Mill. Har.,
vol. 6, p. 273.

The confession of Thos.
Campbell.

As Mr. Thomas Campbell had the honor to write the "preface" to the *Reformation*, this honest confession of his ought to be regarded as its obituary, and should be written on the tombstone of Campbellism in large capitals, to stand as a perpetual monument of the stupendous folly of attempting to *reform* the institution of Heaven.

This old Reformer, after having watched with painful anxiety the wayward tendency of the reformation for more than ten years, confesses that it is a huge failure. And instead of "putting an end to religious controversy,"

as was intended, it has become the prolific mother of "*verbal contentions, from which come envy, strife, evil speaking, unjust suspicions, perverse disputings,—rather than godly edification, which is of faith.*" And with sadness he informs us that the reformers have "wandered from their divine premises," forsaken their foundation, and were again afloat on the wide sea of speculation "*amongst the rocks and vortices that have absorbed every adventurer from Arius to the present day.*" And he further informs us that instead of a scriptural reformation we are likely to have a "*reiteration, a renewed exhibition, of metaphysical abstractions, of theological polemics, notions and opinions, to which Buck's Theological Dictionary might again serve as a portable index!*"

How humiliating it must have been for this aged reformer to confess that the reformation of the 19th century was about to end in a babel of confusion. This was the reformation which had for its object the restoration of a pure speech, the restoration of ancient Christianity, the restoration of the ancient order of things, and the introduction of the millennium! But alas! it has turned out to be a great ecclesiastical humbug. Instead of producing peace on earth and good will toward men, it has revived the errors of fifteen centuries, with the attending curious notions and bitter controversies of the sects. But are these evils growing in the reformation? Mr. Campbell himself says: "There is a growing taste for opinionism in the ranks of the reformation. This must be quashed, or there will be an end to all moral and religious improvement. * * *

It is owing to the patience of contradictions, and the great good sense of some of our more

Mill. Har.,
New Series,
vol. 1, p. 439-
441.

The evils of
Campbellism
growing.

intelligent brethren, that schisms have not already appeared amongst us under the assumption that every Christian has the right to propagate his opinions."

It seems, then, that as early as the year 1836 that Mr. Campbell saw the dangerous tendency of "private opinions" which he had foisted into the ranks of the reformation. His fears have been fully realized; for Dr. Thomas, of Virginia, long since led off a sect of Thomasites from the reformation; and Jessie Furgerson has since produced another schism by leading off a sect of Furgersonites. So, we find, that instead of producing only one *sect* in a century, the number ascribed by Mr. Campbell to the creeds, his *creed* has already, in less than half a century, produced two sects in addition to the Campbellite Society, and is likely to produce as many more before the close of the present century. Again, Mr. Campbell confesses that the "Christian Church" needs regeneration. He says: "We would turn the attention of our readers to the necessity of the regeneration of the Church. I speak not of the regeneration of any sectarian establishment. They are all built upon another foundation; upon the foundation of decrees of councils, creeds, formularies, or acts of parliament. But we speak of those societies that professedly build upon the foundation of apostles and prophets, without any human bond of union or rule of life—our brethren of the reformation, or regeneration, now in process. * * * Societies, indeed, may be found among us far in advance of others in their progress toward the ancient order of things; but we know of none that has fully attained to that model."

Chy. Res.,
p. 281.

Mr. Campbell
admits that
his churches
need regener-
ation.

It appears from this that after all the high claims of Mr. Campbell for his society with the pretensions to millennial glory, he at last confesses that not one Church among them has attained to the model of the *ancient order of things*, and that his own society needs *regeneration!*

From all that we have now seen of the testimony of the originators of the reformation, we may now come to the conclusion that, although these great men undertook to build an ecclesiastical tower upon which to reach heaven, it has at last resulted, as with the ancient Babel builders, in the confusion of tongues.

We have now seen that the Campbellite Society is a sect with a *creed* so broad as to associate together more errors than any other *creed* ever written.

CHAPTER XIX.

CONTRADICTIONS.

1. Contradictions concerning Baptism.
2. Contradictions concerning the Holy Spirit.
3. Contradictions concerning the New Birth.
4. Contradictions concerning the Lord's Supper.
5. Miscellaneous Contradictions.

IT is a true proverb that: "The legs of the lame are not equal," neither can the inventions of men in things of religion be made to harmonize with themselves. Whenever a system of theology ^{Prov. xxvi: 7} stands in antagonism to itself, then it furnishes the evidence of its own falsehood. The Campbell theory of religion contradicts itself at nearly every step of its progress; therefore, it was not planned by divine wisdom. In arranging the Text Book on Campbellism, I was fully aware that Mr. Campbell had, at some time, contradicted the most of his own positions. He often held out an orthodox side to his reformation, while he practiced the heterodox side himself. In proof of this, we will present in contrast these two sides or faces to this Janus-faced religion.

SECTION I.

CONTRADICTIONS CONCERNING BAPTISM.

CONTRADICTION FIRST.

Mill. Har.
Extra, No. 1,
p. 16.

Mr. Campbell says that "Immersion is the converting act, or that no person is discipled to Christ until he is immersed."

This is the heterodox side; but he contradicts this by saying that "All his ancient disciples were buried with him in the water of the pools, and ponds, and rivers of Judea; not, indeed, *to get religion*, but because they *had got* it, and had so much reverence for the institutions of Heaven as to submit to them with all cheerfulness and joy." In the first of these texts Mr. Campbell makes *immersion the converting act, without which none can be a disciple of Christ*. But in the second he teaches that *disciples were buried with Christ in baptism, not to get religion, but because they have already got it!*

CONTRADICTION SECOND.

Campbell
on Baptism,
p. 276.

Mr. Campbell says: "We shall, therefore, develop more at length justification and sanctification; the former of which changes our state, and the latter not only our state, but our character."

This declares that justification changes our state; but Mr. Campbell again represents "Immersion as that act by which our state is changed." In the former of these texts, Mr. Campbell has *justification to change our state*, and in the latter he has *immersion to change our state!* Shall we believe that he is

right in both cases, and with closed eyes swallow both statements down? Is this "the ancient Gospel restored?"

CONTRADICTION THIRD.

"He [Christ] has commanded immersion Chy. Res., p. 247. for the remission of sins; and, think you, that he will change his institution, because of your stubborn or intractable disposition? As well, as reasonably might you pray for loaves from heaven, or manna, because Israel eat it in the desert, as to pray for pardon while you refuse the remission of your sins by immersion." But Mr. Campbell contradicts the above by saying: ("The water of baptism, then, *formally* washes away our sins.") Debate with Maccalla, p. 135. Paul's sins were *really* *pardoned* when he believed, yet he had no solemn *pledge* of the fact, no *formal* acquittal, no *formal* purgation of his sins, until he washed them away in the water of baptism." In the former of these texts we are taught that it is unreasonable to *pray for pardon before immersion*, but in the latter that *sins are really pardoned before immersion!* So, then, according to Mr. Campbell, baptism is in order to the pardon of sins; and at the same time sins are really pardoned before, and independent of baptism! Is this the harmony of the "Christian System?"

CONTRADICTION FOURTH.

Mr. Campbell says that "All these testimonies concur with each other in presenting the act of faith—Christian immersion, frequently called *conversion* as that act, inseparably connected with the remission of sins, or that change of state, of which we have already spoken." Mill. Har. Extra, No. 1, p. 15, 16. Baptism in order to remission.

This is pure *Campbellism*; but in another place he says: "When I see a person who would die for Christ, whose brotherly kindness, sympathy, and active benevolence know no bounds but his circumstances; whose seat in the Christian assembly is never empty; whose inward piety and devotion are tested by punctual obedience to every known duty; whose family is educated in the fear of the Lord; whose constant companion is the Bible; I say, when I see such a one ranked among heathen men and publicans, because he never happened to inquire, but always took it for granted that he had been scripturally baptized, and that, too, by one greatly destitute of these public and private virtues, whose chief or exclusive recommendation is that he has been immersed, and that he holds a scriptural theory of the Gospel, I feel no disposition to flatter such a one; but rather to disabuse him of his error. And while I would not lead the most excellent professor in any sect to disparage the least of all the commandments of Jesus, I would say to my immersed brother as Paul said to his Jewish brother, who gloried in a system which he did not adorn: 'Sir, will not his uncircumcision, or unbaptism, be counted to him for baptism? And will he not condemn you, who, though having the literal and true baptism, yet dost transgress or neglect the statutes of your king?'") In this Mr. Campbell talks in the language of the orthodox; in fact, he goes so far as to say that the *unbaptism of some will be counted to them for baptism!* Yet, in the former of these texts, he teaches us that *immersion is inseparably connected with the remission of sins!* If we believe him in both cases, we must be-

Mill. Har.,
New Series,
vol. 1, p. 565.

Men par-
doned with-
out baptism.

lieve that some persons are saved in heaven without the remission of sins!

CONTRADICTION FIFTH.

Mr. Campbell informs us that the Master Chy. Res., p. 249.
 ‘never asked, as he never expected, any one
 to feel like a Christian before he was immersed and
 began to live like a Christian.’ But he contradicts this
 by saying that “there is no occasion for mak-
 ing immersion on a profession of faith abso- Mill. Har., New Series, vol. 1, p. 506, 507.
 lutely essential to a Christian, though it may
 be greatly essential to his satisfaction and
 comfort. * * * We have in Paul’s style the *inward*
 and *outward* Jews, and may we not have inward and
 outward Christians? * * * My reasons for this opin-
 ion are various; two of which we have only time and
 space to offer at this time. Of seven difficulties it is
 the least; two of these seven, which on the contrary
 hypothesis would occur, are insuperable. *The promises*
concerning the everlasting Church have failed; and then
 it would follow that not a few of the brightest names
 on earth of the last three hundred years should have to
 be regarded as subjects of the kingdom of Satan.”

We are taught in the above, first, that *none* None can feel like a Christian before immersion, and Christians without it.
can feel like a Christian before immersion; and,
 second, *that immersion is not necessary to a Chris-*
tian, that we may have inward Christians with-
out immersion! In his cool moments of reflec-
 tion, Mr. Campbell saw the tendency of his theory to deny
 the perpetuity of the Christian Church, and also to heath-
 enize all the bright names of the saints and martyrs of
 the past ages. He, therefore, admits that there are Chris-

tians without immersion, which is a flat contradiction to his teachings concerning the claims of immersion.

CONTRADICTION SIXTH.

Chy. Res.,
p. 199. Mr. Campbell says: "This act of faith was presented as that act by which a change in their state could be effected, or, in other words, by which alone they could be pardoned. They who gladly received this word were that day immersed, or, in other words, that same day were converted, or regenerated, or obeyed the Gospel." But he contradicts this as follows:

Mill. Har.,
New Series,
vol. 1, p. 411,
412. "In reply to a conscientious sister, I observe, that if there be no Christians in the Protestant sects, there are certainly none among the Romanists, none among the Jews, Turks, Pagans, and therefore no Christians in the world except ourselves, or such of us as keep, or strive to keep, all the commandments of Jesus; therefore, for many centuries there has been no Church of Christ, no Christians in the world, and the promises concerning the *everlasting kingdom of the Messiah* have failed, and the *gates of hell have prevailed against his Church!* This can not be,

Christians
among the
sects. and therefore there are Christians among the sects. But who is a Christian? I answer,

every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins, and obeys him in all things according to his measure of knowledge of his will. * * * I can not, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in in

fancy without their knowledge or consent, as aliens from Christ and a well-grounded hope of heaven." In the former text Mr. Campbell proclaimed *immersion as that act by which ALONE THE SINNER COULD BE PARDONED, CONVERTED, OR REGENERATED*, but in the latter, he makes a labored argument to prove that there are *Christians among the sects without immersion!* So, then, we must have *unpardoned, unconverted, and unregenerated Christians!* In one place he makes baptism the converting act, and in another he has Christians without baptism! The most obtuse mind can see the pointed contradiction.

Are there two plans of salvation, one for Pedobaptists who were only sprinkled in infancy, and another for the Campbellites? But Mr. Campbell repudiates this idea as follows: "God has never had two systems of Mill. Har., salvation in operation at the same time." I vol. 5, p. 148. am thoroughly convinced that God has never had but one system of salvation by which actual transgressors have been or can be saved, and this plan is by *grace through faith*, and that not of ourselves; it is the gift of God.

CONTRADICTION SEVENTH.

Mr. Campbell remarks: "Let me only add Mill. Har., here on this subject, baptism is for the vol. 7, p. 62. Church on earth, for the Gospel dispensation, and is not a door into heaven. It is not for *procuring* the remission of any man's sins on earth or in heaven; it is an ordinance for the *actual possession* and the *present enjoyment* of the remission which God bestows through 'the blood of the everlasting institution' upon all that put themselves under the guidance of the Messiah." But

Chr. Sys., again, he declares that the Holy Spirit "*calls*
 p. 202. *nothing personal regeneration except the act of*
immersion." All the sophistry of Campbellism can not
 harmonize the above statements. It is a positive con-
 tradiction.

CONTRADICTION EIGHTH.

Debate with
 Maccalla, p.
 59. The Apostles "baptized only those who
gladly received the Gospel, believed it, or
 became disciples of Christ." This affirms
 that the Apostles only baptized those who were already
 disciples of Christ. But Mr. Campbell contradicts this
 Mill. Har.,
 vol. 5, p. 260. by saying that "It was by *baptism* that the
 nations were to be discipled or made Chris-
 tians; for Disciple of Christ and Christian are synony-
 mous terms." In these, Mr. Campbell has baptism
 administered because they were already disciples, and
 also to make them disciples! Such is the interminable
 jargon of Mr. Campbell's teaching concerning the design
 of baptism.

SECTION II.

CONTRADICTIONS CONCERNING THE HOLY SPIRIT.

CONTRADICTION NINTH.

Mill. Har.,
 vol. 2, p. 295. Mr. Campbell affirms that "All the power
 of the Holy Spirit which can operate upon
 the human mind is spent." Again he declares
 Chn. Bap.,
 p. 353. "that 'saving faith' is wrought in the heart
 by the Holy Spirit, and that no man can believe to the

saving of his soul but by the Holy Spirit." The first of these statements represents the power of the Holy Spirit to affect the human mind, as having been *exhausted* in dictating the Word; but the second represents faith as being actually wrought in the heart by the Holy Spirit!

CONTRADICTION TENTH.

✕ Again Mr. Campbell affirms that "The truth Mill. Har., vol. 2, p. 397. alone is all that is necessary to the conversion of men." This is contradicted by the following statement: "I would not, sir, value, at the price Debate with Rice, p. 616. of a single mill, the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit." One of these texts teaches that *the truth or word alone is all that is necessary to the conversion of men*, while the other represents religion as being *begun, carried on, and completed by the personal agency of the Holy Spirit*.

CONTRADICTION ELEVENTH.

Mr. Campbell said: "You talk of faith Mill. Har., vol. 2, p. 399. wrought in the heart: you might as well talk of light, or seeing, wrought in the eye; of sound, or hearing, wrought in the ear; of taste wrought in the tongue; or of feeling wrought in the hand. It is the quintessence of mysticism." This is positively contradicted, as I have already shown, by the following: "From the answer above given to Chn. Bap p. 353. query first, I am authorized to say that 'saving faith' is wrought in the heart by the Holy Spirit, and that

no man can believe to the saving of his soul but by the Holy Spirit." We might still add other contradictions in the writings of the Bethany Reformer concerning the office of the Holy Spirit, but it would occupy too much space in this work.

SECTION III.

CONTRADICTIONS CONCERNING THE NEW BIRTH.

CONTRADICTION TWELFTH.

Mr. Campbell says: "Observe the intimate and copulative connection between 'water and the Spirit.' As the child may be born *without* life, so man may be born of *water without* being born of the Spirit; but he can not be born of the *Spirit* without or before the water, for the Lord puts water before Spirit, and both after 'man.' He may be quickened or begotten of the Spirit, but, without *immersion*, he can not be born again." The above is contradicted by the following statement: "We are not baptized because of our fleshly descent from members of any church, but because 'born from above—born of the Spirit.'" Here Mr. Campbell positively affirms *that without immersion a man can not be born again*; and, also, *that we are baptized because we are already born of the Spirit!* What consistency!

Mill. Har.,
vol 5, p. 260.

Baptism in
order to the
new birth.

Camp. on
Baptism, p.
390.

Baptism, be-
cause of the
new birth.

CONTRADICTION THIRTEENTH.

Mr. Campbell affirms that "Being born of water and of the Spirit are two distinct things, and not the one an emblem of the other." But Debate with Macca.la, p. 345. this is rudely contradicted by the same writer thus: "Being born again and being immersed are the same thing." So, Mr. Campbell must have two new Chn. Sys., p. 200. births, or a flat contradiction.

CONTRADICTION FOURTEENTH.

The Reformer says: "In the other case (Titus iii: 5) it has allusion to baptism, as Mill. Har., Fourth Series, vol. 4, p. 706. 'the washing' of an infant born. It is not, in this case, the new birth, but the washing of the new birth." This is contradicted by the following, as I have already shown: "For if immersion be equiv- Chn. Sys., p. 200. alent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed are the same thing; for this plain reason: that things which are equal to the same thing are equal to one another." Here Mr. Campbell makes baptism the new birth and also the washing of the new birth! How can these things be? He affirms that immersion is the new birth—and it is not the new birth! Is this the beauty of *Christianity Restored*?

CONTRADICTION FIFTEENTH.

Once more he says: "Persons are begotten Chn. Sys., p. 201. by the Spirit of God, impregnated by the Word, and born of the water." But he contradicts the above as follows: "Whether we shall read 'he that believeth that Jesus is the Debate with Rice, p. 457.

Messiah, is born of God,' or is begotten of God, must depend upon the taste and discrimination of the translator, as the word is the same in the original text." In the first of these texts, Mr. Campbell makes *begotten of God* and *born of God* to mean quite different things; but in the second they both mean the same thing! Who will undertake, with these facts before him, to harmonize Mr. Campbell with himself?

SECTION IV.

CONTRADICTIONS CONCERNING THE LORD'S SUPPER.

CONTRADICTION SIXTEENTH.

Debate with
Rice, p. 785.

Campbell
for open com-
munion.

Mr. Campbell affirms that, "We indeed receive to our communion persons of other denominations who will take upon them the responsibility of their participating with us.

We do, indeed, in our affection and in our practice, receive all Christians, all who give evidence of their faith in the Messiah, and of their attachment to his person, character, and will." This is *open communion* extended by Mr. Campbell to all "other denominations." But in the same debate on the next day, the same Mr. Campbell, the *restorer* of the ancient Gospel,

Debate with
Rice, p. 810.

Mr. Campbell
for "close"
communion.

declared that, "We have *no open communion* with us, and they in England have. That principle is not at all recognized among us.

In England there are large communities of free communion Baptists, who admit Pedobaptists as freely as they do the baptized. We have no such custom among us." When Mr. Campbell desired

in his debate with Rice, to court favor with Pedobaptists, he declared that "WE, INDEED, RECEIVE TO OUR COMMUNION PERSONS OF OTHER DENOMINATIONS;" but, being hard pressed by Mr. Rice with his own former writings, he now boldly declares that "WE HAVE NO OPEN COMMUNION WITH US! It is a well-known fact, that the Campbellites have generally followed the most popular, the open communion side, of Mr. Campbell's two-sided doctrine on the communion question. We will here insert a quotation with which Mr. Rice pressed Mr. Campbell into the above contradiction. Here it is, in answer to the question of Mr. Jones, of England: "Your third question is, '*Do any of your Churches admit unbaptized persons to communion; a practice that is becoming very prevalent in this country?*'" NOT ONE, AS FAR AS KNOWN TO ME. I am at a loss to understand on what principle—by what law, precedent, or license, any congregation founded upon the apostles and prophets, Jesus Christ being the chief corner-stone, could dispense with the practice of the primitive Church—with the commandment of the Lord and the authority of his apostles." All the ingenuity of the Bethany school can not harmonize these statements.

Debate with Rice, p. 790.

Quoted by Mr. Rice, Mill. Har., vol. 6, p. 18.

CONTRADICTION SEVENTEENTH.

Again Mr. Campbell teaches: "That we are not on this topic, on which so much has been spoken, schismatical, is proved from the fact, that we never did refuse communion with any good man, nor with any among the Baptists because of their theories or preachings on this

Mill. Har., New Series, vol. 1, p. 199.

Open communion.

subject, nor do we now." This is the avowal of *open*, or mixed communion. The communion with "any good man." But this is contradicted as follows: "We do not

recollect that we have ever argued out the
Mill. Har.,
 vol. 2, p. 393. merits of this 'free and open communion sys-

tem.' But one remark we must offer in pass-
Close com-
 munion. ing, that we must regard it as one of the

weakest and most vulnerable causes ever plead; and that the 'great' Mr. Hall, as he is called, has, in his defense of the practice, made it appear worse than before. In attempting to make it reasonable, he has only proved how unreasonable and unscriptural it is." In the first of the above quotations, Mr. Campbell is in favor of "communion with any good man;" and especially with the Baptists whom he had repeatedly represented as a part of Mystic Babylon, and descended from the Red Dragon; and also as one of the most incorrigible sects of the antichristian world. He is in favor of communing with these antichrists! But in the *second*, he expresses his amazement at the great Mr. Hall for advocating such a weak and vulnerable cause. But this was the unpopular side of Mr. Campbell's teaching; therefore, his followers easily fell into the open communion, or popular practice. It is likely that Mr. Campbell was moved in his desire to commune with Baptists, by the same motive that first caused him to adopt the *Baptist name*, which was "expediency" and the desire for "favor." It is very often the case, that the Campbellites, in keeping with their father's example, try to make the impression that the difference is very small between the "Disciples" and Baptists. They seem determined to use Baptist influence to advance their cause.

SECTION V.

MISCELLANEOUS CONTRADICTIONS.

CONTRADICTION EIGHTEENTH.

Mr. Campbell, speaking of his own societies, said: "But as these communities possess the oracles of God, are under the laws and institutions of the king, and, therefore, enjoy the blessings of the present salvation, they are, in the records of the kingdom, regarded as the only constitutional citizens of the kingdom of heaven; and to them exclusively belongs *all the present salvation.*" In speaking of the various Pedobaptist societies, he said: "Among them all, we thank the grace of God that there are many who believe in, and love the Savior, and that though we may not have Christian Churches, we have many Christians." In the first of these texts, Mr. Campbell declares of the societies of the reformation that to them **EXCLUSIVELY BELONGS ALL THE PRESENT SALVATION.** But in the second, he deliberately informs us that there are **MANY CHRISTIANS** among all the Pedobaptist Churches, including Rome herself! He must have all these "many Christians" among the Pedobaptists without the present salvation, or in an unsaved state, or he pointedly contradicts himself!

Chy. Res.,
p. 175.

All present
salvation
with Camp-
bellites.

Camp. on
Bap., p. 16.

Christians
among the
sects.

CONTRADICTION NINETEENTH.

Mr. Campbell affirms "that if there be any truth in history, we have found a succession of witnesses for the ancient faith against Rome

Debate with
Bishop Pur-
cell, p. 63.

from the days of the first schism til. the present hour." But in another place, speaking of the cause of the Reformation, he said: "We can not think that the cause which we plead was plead either by him (Stone) or any one else twenty years ago." So the Reformer contends *that there were true witnesses for Christ from the apostolic age*, and, also, that himself was the first to plead the cause of *original* Christianity since the great apostasy in the third century; for he declared his cause to be different from "every other cause plead on this continent or in Europe since the great apostasy." How could his preaching be the first if there were witnesses for the true faith all the time!

CONTRADICTION TWENTIETH.

In his debate with Maccalla, Mr. Campbell affirmed that "from the apostolic age to the present time, the sentiments of Baptists, and their practice of baptism, have had a continued chain of advocates, and public monuments of their existence in every century can be produced." But he contradicts this thus: "The whole [Baptist] scheme is wrong, because it is not the scheme of Heaven. They borrowed it from the Protestants, and they borrowed it from the Mother of Harlots, and she obtained it from the Red Dragon."

In the first of these texts Mr. Campbell traces the Baptists in one unbroken chain of *succession up to the apostolic age*; but in the *second he traces them THROUGH ROME TO THE RED DRAGON!*

These contradictions could be greatly extended, did

our limits allow; but enough has been given to show the *harmony of the Christian System!* But the good Campbellite, who has made Mr. Campbell his oracle, will say, "There are seeming *contradictions* in the Bible." In fact, Mr. Lard, a genuine Campbellite, who attempted a review of Brother Jeter's Book on Campbellism, made no attempt to harmonize the *contradictions* in Mr. Campbell's writings, but only referred to the objections of the infidel to the Bible! The Bible was written in languages that are now dead, and there is some obscurity in translations; but Mr. Campbell wrote in the present century, in our own tongue. No Campbellite will attempt to harmonize his teachings, for they are a chaos of *contradictions*. Why do they so often compare the writings of Mr. Campbell with the Bible, if they do not take him as their oracle? The apparent contradictions of the Bible are no excuse for Mr. Campbell's *bold contradictions*. While all the seeming contradictions of the Bible may be harmonized, no one can harmonize the contrary teachings of Mr. Campbell.

Any System which contradicts itself is false.

The System of Mr. Campbell contradicts itself.

Therefore, the Campbellite System is false.

CHAPTER XX.

THE DOCTRINE OF BAPTISTS AND CAMPBELLITES
CONTRASTED.

OWING to the failure upon the part of many well-disposed persons to distinguish clearly the difference between the Baptist and Campbellite doctrines, I have concluded to state some of the Baptist and Campbellite views in contrast; and this is the more necessary from the fact that the Campbellites generally try to make the impression that there is little or no difference between us and themselves; and some of the Pedobaptists seem to delight to class Baptists and Campbellites together as one family, in order thereby to depreciate our claims by associating them with the monstrous errors of Campbellism. And some uninformed persons are more easily deceived in this matter from the fact that Campbellites immerse their subjects also. But Universalists immerse their subjects, and yet no one will have so little self-respect as to class them with Baptists. If, on this account, the Campbellites are a part of the Baptist family, so are the Mormons; for they immerse their subjects, and for the very same design that the Campbellites immerse theirs. Here is the language of Joe Smith himself:

Religious
Denom., p. 348. X "We believe that, through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel. We

believe that these ordinances are: 1. Faith in the Lord Jesus Christ; 2. Repentance; 3. Baptism by immersion for the remission of sins; 4. Laying on of hands for the gift of the Holy Ghost."

This is very good Campbellite doctrine; but as no one will so far expose his ignorance or malice as to class the Mormons with the Baptists; neither ought they, for the same reason, to class the Campbellites with us. I wish, in this chapter, to so run the line of difference as to leave all without excuse who would maliciously accuse the Baptists of belonging to the same family with the Campbellites. (X Many of the most erroneous sects in all Christendom practice immersion.) Must we be classed with them on this account? Baptists do not desire to gain favor with the world by sailing under Campbellite colors; and why should the Campbellites be so extremely anxious to gain favor by sailing under the Baptist flag?

In the following we design to set forth some of the points of difference between Baptists and Campbellites. Many of these points involve the essential elements in the plan of salvation and the organization of the kingdom of Christ; while others follow as legitimate consequences of these fundamental elements.

BAPTIST DOCTRINE.

CAMPBELLITE DOCTRINES.

FIRST.

Baptists teach that Jesus Christ set up his own kingdom.

Campbellites teach that the Apostles set up the kingdom of Christ.

SECOND.

Baptists teach that the

Campbellites teach that

BAPTIST DOCTRINE.

kingdom was set up during the personal ministry of Christ.

CAMPBELLITE DOCTRINES.

the kingdom was set up on the day of Pentecost.

THIRD.

Baptists teach that the Gospel was preached by Christ and his Apostles during the ministry of Christ.

Campbellites teach that the Gospel was first preached by Peter on the day of Pentecost.

FOURTH.

Baptists teach that Christian baptism was administered by John, and Jesus Christ through his disciples, before the day of Pentecost.

Campbellites teach that the first Christian baptism was administered on the day of Pentecost.

FIFTH.

Baptists teach that the reign of grace commenced with Jesus Christ.

Campbellites teach that the reign of grace commenced on the day of Pentecost.

SIXTH.

Baptists teach that Jesus Christ introduced and lived in the Christian dispensation.

Campbellites teach that Jesus Christ lived in the Mosaic dispensation, and not in the Christian.

SEVENTH.

Baptists teach that the kingdom of Christ has never been destroyed; that it has continued to the present time.

Campbellites teach that the kingdom of Christ has apostatized, and become totally corrupt.)

BAPTIST DOCTRINE.

CAMPBELLITE DOCTRINES.

EIGHTH.

Baptists teach that God has ever had faithful ministers, who have proclaimed the Gospel in its purity all the time since the days of the apostolic ministry.

Campbellites teach that the meaning of the Christian institution was lost in the dark ages, and that none have plead the true cause of Christ since the great apostasy till Mr. Campbell's day.

NINTH.

Baptists teach that they have membership in the kingdom built by Jesus Christ, which has continued to the present time.

Campbellites acknowledge that they belong to an organization formed in the year 1827, of excluded persons from among the Baptists.

TENTH.

Baptists teach that the true foundation of the Church or kingdom of Christ was never lost; and, therefore, needed not to be laid again.

Campbellites teach that the true foundation of the Millennial Church was lost; and was presented, or laid again, in the present century.

ELEVENTH.

Baptists teach that the ancient Gospel has never been lost or taken away.

Campbellites teach that they have *restored the ancient Gospel.*

TWELFTH.

Baptists teach that the present visible kingdom or Church of Christ is the

Campbellites teach that Mr. Campbell, with others have from nothing reorgan-

BAPTIST DOCTRINE.

CAMPBELLITE DOCTRINES.

same that was organized by himself.

ized or established the kingdom of Christ again.

THIRTEENTH.

Baptists teach that salvation is alone by grace, through faith in Jesus Christ, not of works lest any man should boast.

Campbellites teach that salvation is alone in that society to which they belong, and which was established in the present century.

FOURTEENTH.

Baptists teach a *repentance* produced by the aid of the Holy Spirit attending the Word, and accompanied with godly sorrow, prayer, mourning, and deep devotion and penitence of heart.

Campbellites teach a *reformation* produced without the aid of the Holy Spirit, without godly sorrow, without prayer, without mourning, and without any act of devotion whatever.

FIFTEENTH.

Baptists teach, both to Jews and Greeks, repentance toward God and faith toward the Lord Jesus Christ, a faith wrought in the heart by the Holy Spirit, and which works by love and purifies the heart.

Campbellites have inverted the Bible order of *repentance* and *faith*, and they teach that a mere persuasion that the Gospel is true, a dead faith, as all the faith that the Gospel requires.

SIXTEENTH.

Baptists teach that the sinner is condemned because of unbelief.

4 Campbellites teach that baptism is the line between the *saved* and the *condemned*. }.

BAPTIST DOCTRINE.

CAMPBELLITE DOCTRINES

SEVENTEENTH.

Baptists teach that whosoever believeth in the Lord Jesus Christ is born of God and in possession of everlasting life.)

X Campbellites teach that even a believer is not born of God, or in possession of spiritual life, until after immersion.)

EIGHTEENTH.

Baptists teach that God will meet with the sinner in the pardon of his sins when he believes in his heart that God hath raised up Jesus from the dead.

Campbellites teach that in immersion is the first act in which God will meet with the sinner; that God does not meet with him either in repentance or faith.

NINETEENTH.

Baptists teach that none are truly converted except those whose hearts are purified or changed by faith.

Campbellites teach that none but the immersed are truly converted to God.

TWENTIETH.

Baptists teach that immersion formally washes away sins, and does not cleanse the conscience from its guilt.

X Campbellites teach that immersion literally washes away sins, and cleanses the conscience from its guilt.)

TWENTY-FIRST.

✓ Baptists teach that regeneration is by the Holy Spirit.)

(Campbellites teach that immersion is itself regeneration.)

TWENTY-SECOND.

Baptists teach that repentance includes a turning

Campbellites teach that immersion alone is the act

BAPTIST DOCTRINE.

to God, and that immersion is the duty of those who have already turned to God.

CAMPBELLITE DOCTRINES.

of turning to God; that it is the most important of all the commandments.

TWENTY-THIRD.

Baptists teach that the Holy Spirit is not limited by the rite of baptism, but is bestowed on the true believer.

But Campbellites teach that the Holy Spirit can not be received by any person, however strong their faith, before immersion.

TWENTY-FOURTH.

Baptists teach that sinners ought to pray to God for salvation before baptism.

But Campbellites teach that no sinner has a right to pray to God before immersion.

TWENTY-FIFTH.

X Baptists teach that persons are born of the Holy Spirit independent of the action of baptism.

X Campbellites teach that immersion is itself the new birth, or being born of the Spirit.

TWENTY-SIXTH.

Baptists teach that the New Jerusalem is the figurative mother of us all.

Campbellites teach that the water of baptism is the mother of all Christians!

TWENTY-SEVENTH.

Baptists teach that in regeneration there is a change, or renovation of the whole moral man, and thus persons are created anew in Christ Jesus.

Campbellites teach that in regeneration there is no internal change of the moral powers, or inward evidence of the same.

BAPTIST DOCTRINE.

CAMPBELLITE DOCTRINES.

TWENTY-EIGHTH.

X Baptists teach that the Holy Spirit operates with the truth in the conversion of men.

Campbellites teach that the truth or word *alone* is all that is necessary to the conversion of men.

TWENTY-NINTH.

Baptists teach that the Holy Spirit now actually exerts a moral power upon the minds of men.

Campbellites teach that all the power of the Holy Spirit which can operate upon the human mind is spent.

THIRTIETH.

X Baptists teach the burial in baptism of those who are dead to, or freed from sin.

X Campbellites teach the burial in baptism of sinners in order to kill them to, or free them from sin.)

THIRTY-FIRST.

Baptists teach that the devil or satan, as a roaring lion, is going about and exerting an invisible influence over the human family in order to their destruction.

Campbellites teach that Satan with his accomplices is now confined in the chains of hell, and that the wicked are not now instigated by the devil.

THIRTY-SECOND.

Baptists have always regarded, from the days of the Apostles, the Bible as their only rule of faith and practice in things of religion. They acknowledge no human authority in these matters.

Campbellites have only professed to follow the Bible about forty years, and we have seen that they are governed by the "Christian System," written by Mr. Campbell.

Read more carefully

BAPTIST DOCTRINE.

CAMPBELLITE DOCTRINES.

THIRTY-THIRD.

<p>Baptists teach that all Christians should have equal rights in the administration of the laws of Jesus Christ.</p>	<p>Campbellites teach that private members have no right to vote in matters of Church discipline.</p>
---	---

THIRTY-FOURTH.

<p>Baptists observe the Lord's Supper, or keep the Lord's table in the kingdom.</p>	<p>Campbellites invite to the Supper those whom they do not regard as members of Christ's kingdom.</p>
---	--

THIRTY-FIFTH.

<p>Baptists teach that all the true saints, or children of God, will, through his grace, be finally saved in heaven.</p>	<p>Campbellites teach that some of the saints of God will apostatize and be finally lost in hell.</p>
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THIRTY-SIXTH.

<p>Baptists teach that men in a state of nature are entirely depraved.</p>	<p>Campbellites teach that sinners are only partially depraved.</p>
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THIRTY-SEVENTH.

<p>Baptists teach that salvation is entirely of grace without works.</p>	<p>Campbellites teach that salvation is by works.</p>
--	---

THIRTY-EIGHTH.

<p>Baptists teach that the true ministers of Christ are divinely called to this important work.</p>	<p>Campbellites deny any divine call to the work of the ministry.</p>
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BAPTIST DOCTRINE.

CAMPBELLITE DOCTRINES

THIRTY-NINTH.

Baptists teach that when we have done all we can, we are but unprofitable servants. Campbellites claim the whole honor of the conversion of the world.

We might extend the list of differences between us and the Campbellites much further; but it is unnecessary. The man who would confound the Baptist with the Campbellite doctrine, must be woefully ignorant of the faith and practice of the two denominations; or he must lack moral honesty enough to do us justice. Mr. Campbell himself claims to have made a radical change in the whole course of religious instruction; for he declares, of his reformation, that it "Introduces a change in the whole course of religious instruction as new and striking as was the Baconian philosophy, when first applied to the dogmas of the schools, founded on the oracles of Plato and Aristotle." If Mr. Campbell has changed "*the whole course of religious instruction,*" then it follows that no part of his doctrine is held in common with the Baptists. I hope that the Campbellites will cease trying to gain favor with us by crying peace, peace, when there is no peace. When it suits their policy the Campbellites are free to pour out all their vials of wrath on Baptists by denouncing them as *antichrists*, and as having descended from the Red Dragon through Rome. And when they now talk about *union* and *communion* with Baptists, I am confident that

they, like Sanballet and Tobiah with the Jews, are trying to hinder the work. But why should we come down from the great work in which we are engaged in order to commune or consult with our bitterest ecclesiastical enemies!

CHAPTER XXI.

GLOSSARY OF THE BETHANY DIALECT.

IT is a well-known fact that one of the capital items in Mr. Campbell's reformation was the "restoration of a pure speech." He regarded all the denominations of Christendom as speaking the corrupt language of Ashdod, and not the *pure speech* of Canaan. It became, therefore, an object of the first importance with the Reformer to restore a *pure speech*, in order thereby to prepare the way for the introduction of the millennium; for Mr. Campbell aimed at nothing less than the ushering in of the millennial glory. And he conceived that the preaching of his reformation was nothing less than the voice of the angel flying in the midst of heaven, with the everlasting Gospel to preach preparatory to the millennium. In fact, Mr. Campbell made this prophetic declaration his text and watchword; and styled his own production "THE MILLENNIAL HARBINGER." He denounced all Christendom as being unconverted, and in the dark folds of Babylonish ignorance. He then set forth his own reformation as the voice of the angel that cried, *Come out of her, my people*; for he said: "A reformation, we rejoice to know, Mill. Har. has always been proclaimed before the cup of vol. 2, p. 168.

Campbell's indignation has been poured out; and, bless preaching the the Lord, this voice is heard in our land; therefore, 'Come out of her, my people, that you voice of the the angel. fore, 'Come out of her, my people, that you

partake not of her sins, and that you receive not of her plagues:' for unless you reform you shall also perish." And after thus denouncing his fearful threats upon apostate Christendom, and representing himself as the flying angel of the Apocalypse, he then set forth his design in regard to the introduction of the millennium in

Mill. Har.,
vol. 5, p. 62.

Mr. Camp-
bell claims to
be the Har-
binger of
Christ.

the following strains: "In so far, then, as the restoration and proclamation of the primitive institution is preparatory to that great and glorious day of the Lord, and in so far as any portion of Christendom are engaged in this good work, so far, and only so far, are they to be regarded as 'hasting the coming of the day of the Lord'—as harbingers of the approaching reign on earth of the Savior of the world. This, my dear sir, is the maximum of our ambition."

How humble this claim of Mr. Campbell! His highest ambition was to be the "HARBINGER" "*of the approaching reign on earth of the Savior of the world.*" And as one of the important works necessary in order to the introduction of the millennium was the restoration of a pure speech, Mr. Campbell as the harbinger, voluntarily undertook this pious work. Mr. Campbell said: "Never

Chr. Bap.,
p. 314.

A pure speech
restored.

can this state be induced until a *pure speech* be restored—until the language of Canaan be spoken by all the seed of Abraham." This state, the "Restoration of the ancient order of things," depended on the restoration of this pure speech. But as Mr. Campbell claimed to have restored the an-

cient order of things, he, therefore, claims to have restored the speech of Canaan also.

Again, one of the "capital positions" of the Campbellite creed is stated by the writer of the Biography of B. W. Stone, thus: "That if Christians would Biog. Stone, p. 340. unite, they must cease to speak the language of Ashdod, and adopt the pure speech of Canaan." It was the intention of Mr. Campbell to teach all Christians to speak "the same things," and then this oneness of speech would produce oneness of thought; and thus the great discovery of that "Something" "of more Chr. Bap., p. 312. real importance to all Christians of every name than all the fabled powers of the philosopher's stone, had they been real. Perhaps in this one view might be found the only practicable and alone sufficient means of reconciling all the Christian world, and of destroying all partyism and party feeling, with all their retinue and train of evils, which have Mr. Campbell discovered the panacea. been more fatal to Christian light and liberty than were all the evils which fell upon human bodies from the opening of Pandora's box to the animal enjoyments of this world."

Thus was discovered this "wonderful theological panacea for curing all the distempers of Christendom, by rejecting all human creeds and sectarian names," and introducing the *pure speech of Canaan!* But it is evident that one thing has been omitted in this great work which is essential to the proper understanding of the *pure speech of Canaan*; and this one thing needful is a *reformed dictionary* in keeping with the *reformed language* of Canaan. The want of this *reformed lexicon* has greatly perplexed the multitude in regard to the real

sentiments of the reformation. The English language, to be understood, must be accompanied by an English dictionary, and so of every other language in the world; and, likewise, the "pure speech of Canaan must have a dictionary in keeping with that language. It is a notorious fact that the Campbellites use the common words and phrases used by others, but with a totally different meaning attached to them. To aid in the comprehension of this new dialect, which may very properly be termed the Bethany Dialect, we design here to give a few definitions of words and phrases in common use among those who speak the reformed language. I only have space to give the definitions of a few leading terms.

REPENTANCE.

Reformation: Mr. Campbell prefers the term. He
 Chn. System
 p. 53. says: "This is 'repentance unto life,' or
 what is truly called *reformation*."

FAITH.

Chn. Bap.,
 p. 466. "Just the belief or persuasion that the
 Gospel is true." "Assistance to believe is a
 metaphysical dream." This is all that is meant in the
 Bethany dialect by faith.

REGENERATION.

Chn. System,
 p. 200. *Immersion*: "For if immersion be equiva-
 lent to regeneration," etc. Immersion is all
 the personal regeneration known to the Bethany dialect.

NEW BIRTH.

Chn. System,
 p. 200. *Immersion*: "Being born again and being
 immersed are the same thing."

CONVERSION.

Immersion: "This act is sometimes called Chn. System, p. 193. immersion, regeneration, conversion." When the Apostles commanded the people to *repent* and be *converted*, the Campbellites understand this to mean *repent* and *be immersed*! Then, according to the Bethany dialect, whenever conversion or converted is mentioned in the Bible, we must understand it to mean *immersion*!

BORN AGAIN.

Immersion: It is positively taught in the Bethany language that *being born again* and *being immersed* are the same thing.

BORN OF WATER.

Immersion: This is universally understood by Campbellites to mean immersion.

BORN OF THE SPIRIT.

Immersion: This expression is also understood by reformers to mean immersion.

THE WASHING OF REGENERATION.

Immersion: This expression, in Titus iii: 5, is declared by Mr. Campbell to have "allusion to baptism."

WASHING OF WATER BY THE WORD.

Immersion: This is taught by Mr. Campbell to mean immersion.

PURIFIED FROM SINS.

Immersion: Mr. Campbell declares that this expression is "universally understood to refer to Christian immersion." Chy. Res., p. 222.

OBEDIENCE TO THE GOSPEL.

Immersion: This is taught by Mr. Campbell to mean Chy. Res., immersion; for he says: "They who gladly
p. 199. received this word were that day immersed; or, in other words, that same day converted, or regenerated, or *obeyed* the Gospel. These expressions in the Apostles' style, when applied to persons coming into the kingdom, denote the same act, as will be perceived from the various passages in the writings of Luke and Paul."

TURNING TO GOD.

Chy. Res., *Immersion*: "Immersion alone was that act
p. 214. of turning to God." This is the testimony of Mr. Campbell, who introduced or restored a *pure speech*.

THE OPERATION OF THE SPIRIT.

The operation of the Word as dictated by the Holy Spirit: For Mr. Campbell declares "that truth alone is all that is necessary to the conversion of men." The Holy Spirit did operate in the formation of the Word, but his power to influence the human mind *was spent* or exhausted in that work.

RESISTING THE SPIRIT,

In the Bethany dialect, only means resisting the word or arguments of the Spirit.

TO BE FILLED WITH THE SPIRIT

Is simply to be filled with the Word, or have the word of Christ dwelling richly in us. This is the *pure speech* of Campbellism.

A CHANGE OF HEART;

A change of views: This is all that is meant, in the Bethany language, by *a change of heart*; for Mr. Campbell says "that a change of views or of heart is not a change of state." And again he says: "So, Chy. Res., in religion, a man may change his views of p. 196.

Jesus, and his heart may also be changed toward him; but unless a change of state ensues, he is still unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all Christian life and enjoyment." From this, then, it appears that when Campbellites teach that one must have "a change of heart" before immersion, they do not mean that he must be *pardoned* before immersion, but they only design to teach that his "views" must be changed! Therefore, according to the Bethany dialect, a man may have his *heart changed* and still be *unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all Christian life and enjoyment!* The Reformer also teaches that a person may have a *new heart* without the *new birth*, for he says: "These two [repentance and faith] constitute a change of Debate with Rice, p. 555. heart, a mental conversion; for all believing penitents have a *new heart*, and are prepared for *being born* into the kingdom of God." This is a very important feature in the Campbellite theory *that a change of heart does not imply the pardon of sins, but only a change of views!*

We have thus given a few definitions which, if regarded, will aid the reader in understanding the so-called "pure speech" of Campbellism, or the Bethany language. Many unsuspecting persons have been de

coyed into Campbellism for want of understanding the *reformed meaning* attached by the Campbellites to the words and phrases in common use. May it not truly be said that Campbellism is a "strong delusion," which was threatened thus: "And for this cause God shall send them strong delusion, that they should believe a lie."

CONCLUSION.

I AM glad to believe that there are some of the people of God among the Campbellites. These persons have obtained the precious hope, independent of and in spite of Campbellism. They have entered the Campbellite fold without knowing the real sentiments of that system. They do not subscribe to the monstrous doctrines of the so-called Reformation. They believe in Jesus Christ with the heart, and love him; but they are mistaken in regard to his kingdom. Such persons deserve the sympathy of all who understand the truth on this subject. I do not include such persons, in the body of this book, as Campbellites. I would earnestly plead with them to come out of Babylon, lest they partake of her plagues. All the true Christians should immediately quit the folds of Campbellism. *First.* They should come out, because to remain in that society is to dishonor Jesus Christ by giving the honor of the setting up of the kingdom to an uninspired man. *Second.* To remain in the Campbellite society is to sanction an acknowledged human society as above the kingdom of Christ, and thereby reject the wisdom of God. Such conduct is idolatry. *Third.* For the people of God to remain in the Campbellite society tends to mislead others. Such conduct causes sinners to depend on a false system for salvation, and thereby contributes to their damnation. Reader, as you value the immortal soul, if you are no:

a Campbellite, come out from the Campbellite society, that you partake not of other men's sins, and stand in the way of sinners. The child of God should flee from Campbellism as he would from deadly poison, as from a moral pestilence which breeds death and ruin to the souls of men. It is positively the duty of all the lovers of Jesus to become members of that kingdom which *can not be moved*, and which has stood out as the beacon light of the world against all the powers of hell from the time of Christ. The existence of the Campbellite kingdom is an evidence of the existence of a true kingdom of Christ somewhere; for if there had been no true kingdom, a counterfeit kingdom would not have been invented. The existence of the counterfeit coin is a proof that there is some genuine coin somewhere. The counterfeit gold is a proof of the existence of the pure gold, and so the counterfeit churches are proofs of the existence of the genuine. There could not be an image of an object if there had existed no object. There would be no hypocrites if there were no real Christians. And in like manner the existence of the Campbellite society is a proof that God has a true Church somewhere. It was my design at the outset to present the claims of the kingdom in a second part of this book; but as this work has grown larger than was at first intended, I have concluded to present the Baptist claims and history in another volume.

The Text-Book or Hand-Book of Baptist History, which I am preparing to follow this work, will be arranged on the same general plan as to references as the *Text-Book on Campbellism*. The *Hand-Book of Baptist History* will exhibit the peculiarities of the Baptists,

answer the objections urged against their claims to antiquity, and point out the most direct line of historic succession back through the dark ages to the time of Christ and the Apostles. I design this book to furnish the means of defense against all the charges of opponents against the Baptist claims to be the visible kingdom of Jesus Christ. This book will be a collection of materials from the Bible, as well as from the writings of approved historians of the various denominations to defend the Baptists from the attacks of all parties. It will be a proof-book presenting the concessions of various approved historians, admitting our denominational claims. Reader, will you for one time make a prayerful examination of the claims of the Baptists to be the visible kingdom of Jesus Christ. May God in great mercy direct all true believers in Christ by the Holy Spirit into the truth concerning that "kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

AMEN.


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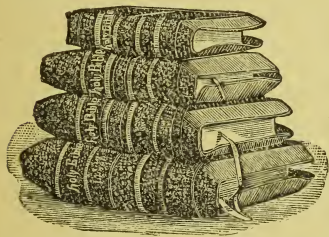
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J. R. LUCAS affirms. }
D. B. RAY denies. }

2d. "The church organization with which I, (D. B. Ray) stand identified, known by my brethren as the Baptist Church, possesses the Bible characteristics which entitle it to be regarded as the visible church or kingdom of Jesus Christ."

D. B. RAY affirms. }
J. R. LUCAS denies. }

J. R. Lucas and D. B. Ray each endorsed his own speeches for the press. And after the manuscript report and printed proof of the whole discussion had passed under the inspection, and received the sanction of both disputants, as a correct report of the discussion, the *Discussion* was printed in book form of over 500 pages.

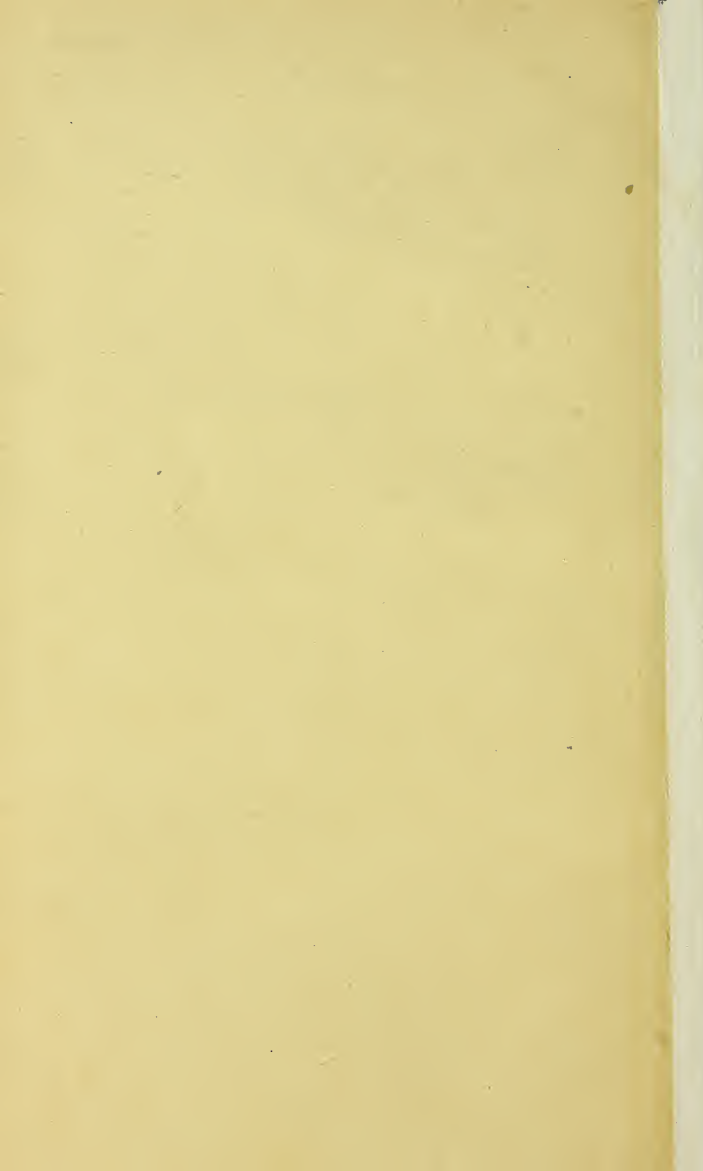
We sell the Church Discussion, single copy, by mail for \$2.00. We will send the Discussion, as a premium, for *four* new cash subscribers (with \$8.00) to the Address D. B. RAY,

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- 7 - that in Kingdom of God
not one man in all the
world outside this repara-
tion is.
- 7 - The restoration of the orig-
inal Gospel -
(Romans doctrine)
- 8 - No prayer before repentance
" " " " immersion
- 7 - Water - mother of all -
"Campbellites"
- 8 - Holy Spirit only through
Mother's Hand

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